¶ The booke of Husbandrye, very profitable and necessary for al maner of persons. Made first by the auctor Fitzherberd, and now lately corrected and amended, wyth diuers addicions put ther vnto.

(.)

Anno do. M. D. LXIV.

(‡‡‡‡)

Gov. Banks

Imprynted at London by John Awdely, dwellyng in lyttle Brittaine streete by great S. Bartelmewes,

(.·.)

Donum R. Farmer.

¶The Aucthors prologe.

¶*Sit iſta queſtio.*

THis is the queſtion: Whereunto is euerye man ordeyned? and as Job ſayth (Homo naſcitur ad laborem, ſicut auis ad volandum.) That is to ſay: A man is ordayned and borne to do labour, as a byrd is ordeyned to flye. And the Apoſtle ſayth: Qui non laborat, non manducet, debet enim in obſequio dei laborare, qui de bonis eius vult manducare. That is to ſai: he that laboureth not ſhuld not eate, & he ought to labour & doo Gods worke, that wil eate of his goodes or gifts The whych is an hard text, after the lytte rall ſence. For by the letter, the Kyng, the Quene, nor all other Lordes ſpiritual and tempozal ſhoulde not eate, wythout they ſhould labour. The whych were vncomely, and not conuenient for ſuche eſtates to labour. But who that readeth in the boke of the Moralities of the Cheſſe, ſhal thereby perceiue that euery man from the hieſt degree to the loweſt is ſet and ordayned to haue labour & occupacion. And that boke is deuided in. vi. degrees, that is to ſay: the Kynge, the Queene, the Byſhoppes, the Knyghtes, the Judges, and the Yeomen. In the which boke is ſhewed theyr degrees

theyr

theyr auctorities, theyr worckes, and theyr occupacions, and what they ought to doo. And of the doyng and executing their auctorities, woorkes, and occupacion haue a wonderous great study and labour. Of the whyche auctorities, occupacions, and worckes, wer at this time to long to write, wherfore I remyt that boke as myne auctour therof. The which booke were necessarye to be knowen of euerye degree, that they myght do and order them selfe accordyng to the same. And in somuch the Yeomen in the sayde moralities and game of the chesse be set before to labour, defend, and maynteyne all the other hyer estate, the which Yeomen represent the common people, as Husbandes and labourers, therefore I purpose to speake first of the husbandrye.

Finis.

There beginneth the booke of hulbandrye, and firſt wherebye hulbandmen doo lyue.

THe moſt generall lyuing that hulbandes can haue, is by plowyng & ſowing of their cozne, & rearyng, oz bzæding of their cattel, and not the one wythout the other. Then is the ploughe the moſt neceſſarieſt inſtrument that an hulband can occupy, wherfoze it is conuenient to be knowen, how a plough ſhould be made.

Diuers maners of plowes.

THere be plowes of diuers makinges in diuers countries, and in likewyſe there be plowes of yzon of diuers facions And that is becauſe there be manye maner of groundes and ſoyle. Some whyte cley, ſome red cley, ſome grauel chilturne ſome ſand, ſome meane earth, ſome medled with marle, & in manye places heathe ground: & one plow wil not ſerue in al places, wherfoze it is neceſſarye to haue diuers maners of plowes. In Sommerſetſhyze about Ciſceſtre, the ſharebeam that in many places is called the plow beade, is. iiii. oz. v. foote long, & it is bzoad & thin. And that is becauſe the lãd is very tough & woulde ſoke the plowe into the earth, if the ſharebeame wer not long, bzod & thin

In

In Kēt thei haue other maner of plowes some go with wheles, as they do in many other places, & some wyll turne the sheared at euery landes end, and plow al one way. In Buckinghamshire are plowes made of a nother maner, & also other maner of plow yrons, the which me seemeth generally good & lykely to serue in many places, and specially if the plow beame & sharebeame were. iiii. yncheſ longer betwene the sheth and the plow tayle, that the shelbred might come more a slope, for those plowes geue out to sodainly, & ther fore they be the worse to drawe, & for no ecuse els. In Leycestershire, Lankeshire, Yorkeshire, Lyncolne, Norfolke, Cambridgeshire, and manye other countries, the plowes bee of diuers makynges, the which were to long a processe to declare how. &c. But how so euer they be made, if they be wel tempered and go wel, they may be better suffered.

To know the names of all partes the plowe.

When that be no husbands mai fortune to reade this boke, that knoweth not which is the plowbeame, y sharebeam, y plowe sheth, the plowe tayle, the stilt, the rest, the shelbrede, the selbrede, the rough staues, the plow foote, the plow heare or

coke, the share, the culture & plough mal. Peraduenture I geue them these names here, as is vsed in my countrey, and yet in other countries they haue other names, wherfore ye shal know the plough beame is the long tree aboue, the which is a lytle bende, the sharebeame is the tree vnderneath, wherupon the share is set, ỳ plough sheth is a thyn peece of drye wood made of oke that is set fast in a mortes in ỳ plough beame, and also into the share beame, the whych is the key & the chiefe bande of all the plough. The plough tayle is that the husband holdeth in hys hand, & in the hinder ende of the ploughe beame is put in a long slyt made in the same tayle & not set fast, but it may ryse by and go downe, & is pinned behinde, & the same plough tayl is set fast in a mortes in the hynder ende of the sharebeame. The plough stilt is of the right syde of the plough, whereupon the rest is set, the rest is a litle peece of woode, pinned fast vpon the nether end of the stilt & to the sharebeame into the further end, the shelbred is a broade peece of wood fast pinned to the right syde of the sheth in the further end, & to the vtter syde of the slyt in the hynder end, the sembred is a thynne boord, pynned or nayled most cõmonly to the left side of the sheth in the further end

and

and to the plough tayle in the hynder end. And the sayd shelbred wouide come ouer the sayd sheth & sendred an ynch, & to com pass the mydst of the share made wyth a sharpe edge to receyue & turne the earth, when the culture hath cut it. Ther be two long staues in euery plough in the hynder end, set a slope betweene the plough tayl & the stylt, to hold out & kepe the ploughe a-brode in the hynder end, & the one is leger then the other. The plough foote is a lytle pece of woode with a crooked end set be-fore in a mortes in the plough beame, set fast with wedges to driue vp & downe, & it is as a staye to order of what depenes the plough shall go. The plough eare is made of thre peces of yron, nayled fast to the right side of the plough beame. And poore men haue a crooked pece of wood pinned fast to the plough beame. The share is a pece of yron sharpe before & brod behinde a foote long, made wyth a socket to be set on the further end of the share beame, the culture is a bend pece of yron set in a mor tes in the mydst of the plough beame fast-ned with wedges on euery side, & the back therof is halfe an ynch thicke, & more the thre ynches brode, & made kene before to cut thearth cleane, & it must be wel stæled and that shall cause the easyer draught, &

the yrons to last much longer. The plowe wal is a pece of hard wod, wͭ a pin put thorow set in ẏ plowbeam in an augers hole

¶ The temporing of plowes.

NOwe the plowes be made of dyuers maners, it is necessary for a husband to know how these plowes should be tempered to plowe & turne cleane, & to make no rest balkes. A rest balke is where the plow biteth at the poynt of the culture & share, & cutteth not the grounde clane to the forowe, that was plowed fast before, but leaueth a litle ryg standing betwene, the whych doth breede thystels and other wedes. Al these maner of plowes shoulde haue al lyke one maner of temperyng in the yrons. Howbeit a mā may temper for one thing in .ii. or .iii. places, as for deepenes. The fore is one, the settyng of ẏ culture of a depenes is another, & the thirde is at the plow tayle, wher be .ii. wedges, ẏ be called slote wedges, ẏ one is on ẏ slote about the beam, an other in the said slote vnder the plowbeame, and otherwhile he wil set both aboue, or both vnderneath, but alway let him take good hæde & kepe one general rule, ẏ the hinder ende of the sharebeam, alway touch the earth, that it may kil a worme, or els it goeth not truly The tempering to go brod & narow, is in the setting of the culture, & wyth the dry=

uing of the side wedges, forwedge, & hele-wedge which wold be made of dry wood, & also ẏ setting on of his share helpeth wel, & is a cunning point of husbandry, & mendeth & paireth much plowing, but it is so narow a point to know, that it is hard to make a man to vnderstand it by writyng, without he wer at the operacio therof to teach men the practique, for it must leane much into the forow, & the point may not stand to much, vp nor down, nor to much into the land nor into the forow. Howbeit the setting of the culture helpeth much Som plowes haue a band of yrō triangle wise set ther as the plow eare should be ẏ hath .iii. nickes on ẏ furder side. And if he wyll haue his plow to go a narow forow, as a side forow shuld be, thē he setteth his fote teame in the nicke next to the plow beam, & if he wil go a meane brede, he setteth it in the midle nicke, ẏ is best for turring, & if he wold go a brod forow, he setteth it in the vtmost nicke, that is best for folowing. The whyche is a good waye to kepe the brede & lone tempered, but it serueth not the depenes, & some mē haue in stede of the plow foote a peece of yron set vpright in the further end of ẏ plowbeam & they call it a cocke made wyth twoo or three neckes, & that serueth for depenes.

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The

The ploughes that go with whæles haue a straight beame, and may be tempered in the yron as the other be for the brede, but their most special temper is at the bolster wheras the plough beame lieth, & that serueth both for depenes & for bred. And they be good on euen ground that lyeth lyght, but me semeth they be far more costly thē the other plowes: & though these plowes be wel tempered for one maner of groūd, ỳ temper will not serue in a nother maner of ground, but it must rest in the discresciō of the husband to know whē it goeth wel

¶ The necessarye thinges that belongeth to a plough, cart, & wayne.

But or he begin to plow, he must haue his plough & his plough yron, his oxen or horses, & the geare that longeth to them. That is to say: bowes, yokes, lands stitkinges, wrethen temes. And or he shall lade hys corne, he muste haue a wayne, a coppocke, a payre of slethes, wayne rope, & a pickforke. This wayne is made of dyuers peeces that wyl haue great reperacion, that is to saye the whæles, & those be made of nathes, spokes, trestes, & dowles & they must be wel fettered with wood or yron. And if they be yron bound, they are much the better, & though they be the dearer at the first, yet at length they be better cheape,

cheape, for a paire of wheles yron bound, wil weare.vii.or.viii.paire of wheles, and they go round & light after oxen or horses to draw. Howbeit on marres ground and soft ground the other wheeles are better, because they be broder on the soule, & wil not go so depe. They must haue an exeltree clout with.viii.waine cloutes of yron ii.limpins of yron in the exeltre end, ii.axyl pins of yron, or els of tough hard wood The body of the waine of oke, the staues, the neather rathes, the ouer rathes, crosse sōmer, the keyes & pikstaues. And if he go with a horse plough, thē must he haue his horses or mares, or both his hūbers or collers, holmes, whited traises, swingletters & togwith. Also a carte made of asshe, because it is light & like stuffe to it as is to a waine, & also a cartsadle, backbands, & belly bands, & a cart ladder behinde when he shal carye other corne or kyds, or suche other. And in many countries their waynes haue cart ladders both behynde & before. Also a husbād must haue an are, a hatchet a hedging bil, a pinnawger, a restnawger, a flail, a spade & shouel. And howbeit that I geue them these names as is most commonly vsed in my countrye: I knowe they haue other names in other countries, but hereby a man may perceyue many thyngs

long

long to husbandry, to their great costes & charges, for the mayntenaunce & vpholding of the same. And many mo thynges are belonging to husbands then these, as ye shall well perceyue or I haue made an end of this treatise, & if a young husband should bye al these thinges, it would be to costly for him, wherfore it is necessary for hym to learne to make hys yokes, Dre bowes, stoles, & al maner of plow geare.

¶ Whither is better a plow of horses, or a plow of Dren.

IT is to be knowen whyther is better a plow of horses, or a plowe of oxen, & therin me semeth ought to be made a distinction. For in some places an oxe plow is better then a horse plow, & in some places a horse plow is better, that is to saye, in euery place wher as the husband hath seueral pastures to put hys oxen in when they come fro their worke, ther is the oxe plow the better. For an Dxe maye not endure his worke to labour al day, & then to be put to the cōmons or before the heard man, & thē to be set in a foode al night wout meate, & go to his labor in ỳ morning But if he be in a good pasture al night, he will labour much al the day daily. And oxen wyl plow in tough clay and vpon hylly ground, wheras horses wyl stand stil. And

where

whereas is no seuerall pasture, there the horse plow is better, for the horses maye be teddered or tyed vpon leys, balkes, or hades, wher as oren may not be kept, & it is not vsed to tedder them but in few places. And horses wil go faster then oxen on euen ground or light ground, & quicker in cariages, but they be farre more costly to keepe in wynter, for they must haue both hey & corne to eate, & straw to lytter, they must be wel shod on al. iiii. fete, & the gere that they shal draw wo is more costly then for the oxen, & shorter while it wyll last, & the oxen wil eate but straw & a litle hey, ye whych is not halfe the cost ye horses muste haue, & thei haue no shoes as horses haue. And if any sorance come, or ye horse waxe old, bruised or blind, then he is litle worth. And if any sorāce come to an oxe or waxe old, bruised or blynd, for. ii. s. he mai be fed & then he is mans meate, & as good or better then euer he was. And the horse when he dyeth is but caryon, and therefore me semeth althinges considered the plowe of Oxen is muche more profitable then the plow of horses.

¶ The diligence & the attendaūce that a husband should geue to his woorkes, in maner of another prologe, & the speciall ground of al this treatise.

Thou

THou husbande that entendest to get thy lyuing by husbandry, take heede to the saying of the wyse philosopher, the which sayth: Adhibe curam, tene mensuram, et eris diues, that is to say: take hede of thy charge, kæpe measure, & thou shalt be rych. And now to speake of the fyrst article of these. iiii. c. Adhibe curam. He that wil take vpon him to doo any thyng, & be slouthful, rechles, & not diligēt to execute nor to perfourme that thing that he taketh vpon hym, he shal neuer thryue by hys occupacion. And to the same intent sayth our lord in his gospel, by a parable: Nemo mittens manum suam ad aratrum respiciens retro, aptus est ad regnum dei. The spiritual construction of this text I remyt it to the doctors of diuinity, & to the great clarks, but to reduce & bring the same text to my purpose, I take it thus: There is no mā putting his hand to the plough loking backeward, is woorthy to haue the thyng that he ought to haue. For if he go to the plough and looke backewarde, he seeth not whether the plough go in rige or rain, make a balke or go ouerwhart, and if it so do, there wyl be litle corne. And so if a mā attend not his husbandry, but go to sporte and play, tauerne or alehouse, or sleepyng at home, & such other ydle woorkes: he is not

not then worthy to haue any corne, & ther fore fac quod venisti, do that thou camest for, & thou shalt finde that thou sækest for.

How a man should plow al maner of tymes in the yeare.

NOw these plowes be made & tempored, it is to be knowen howe a man should plow al tymes of the yeare. In the beginning of the yere after the feast of the Epiphany it is tyme for a husbande to go to the plough: and if thou haue any leys to falow or to sow otes vpon, first plowe thē that the grasse & the mosse may rotte, and plow them a dæpe square forowe. And in al maner of plowings sæ that thy eye, thy hand, and thy foote do agræ, & be alwaye ready one to serue another, & to turne vp much molde, and to lay it flat that it rere not on edge. For if it rere on edge the gras and mos wyl not rot, & if thou sow it with wynter corne, as wheate or rye, as much corne as toucheth the mosse wyl be drowned, the mosse doth keepe such wete in it selfe. And in some countries if a mā plow dæpe, he shal passe the good ground & haue but litle corne, but that country is not for men to kæpe husbandrye vpon, but for to reare & brede cattel or sheepe, for els they must go beate their landes with matock, as they do in many places of Cornewell,

and

and in some places of Deuonshyre.

¶ To plow for pease and beanes.

HOw to plow for pease & beanes, were necessary to know. First thou must remember which is most clay grounde, and that plow first, & let it lye a good space or thou sow it, because the frost, the rayne, & the sunne may cause it to breake small, to make much mold and to rygge it. And to plow a square forow the bredth and the deepenes al one, & to lay it close to hys fellow. For the more forowes the more corn, for a general rule of all maner of cornes. And that may be proued at the cōming vp of al maner of corne to stand at the lands end, & looke towarde the other ende. And then may ye sæ how the corne groweth.

¶ How to sow both pease & beanes.

THou shalt sow thy pease vpō thy clay ground, & the beanes vpon the barley groūd, for they would haue ranker groūd then pease. Howbeit some husbands hold opinion that dyg & styffe ground, as clay, would be sowen with big ware as beanes. But me thynke the contrary, for & a drye sōmer come, his beanes wyl be short. And if the grounde be good, put the more beanes to the pease, and the better shall they yeld when they be threshed. And if it be very ranke grounde, as is muche at euerye

towne

towne side, wher cattel doth resorte, plow not the land tyl ye wil sow it, for yf ye do, there wyll come vp kedlockes and other wædes, & then sow it wyth beanes, for yf ye sow peasle the kedlockes wil hurt thē. And when ye sæ seasonable time sow both peasle & beanes, so that they be sowen in ỹ beginning of March. How shal ye know seasonable tyme? go vpō the land that is plowed, and if it syng or cry, or make any noysle vnder the fote, then it is to wete to sow, & if it make no noysle & wyl beare the horses, then sow in the name of God, but how to sow? Put the peasle into the hopper & cast abrode thong of lether or garth wed of an el long, fasten it to bothe endes of the hopper, & put it ouer thy head lyke a leysh, and stand in the mydst of the land wher the sack lieth, the which is most conuenient for filling of thy hopper, & set thy leaft foote before, and take an handful of peasle, and when thou takest vp thy ryght foote, then cast the peasle fro thæ al abrod and when thy leaft foote riseth, then cast them fro the, and so at euery twos paces thou shalt sow an handfull of peasle, & so sæ that thy foote & thy hand agræ, & then ye shal sow euen. And in your casting ye muft open as well your fyngers as your hand, & the hyer & the farther that ye cast

your corne, the better shal it spred, except it be a great wynde. And if the land be very good & well breake small in the plowing, it is better to sowe after the plowe, then to tary any longer.

¶ Seede of discretion.

¶ There is a sæde that is called discretion, & if a husband haue that sede and mynge it amonge hys other cornes, they wyl grow much the better, for that sæde wyl tel hym how manye castes of corne euery land ought to haue. And a yong husband, & may fortune some olde husbande haue not sufficient of that sæde, & he that lacketh, let him borow of his neighbours that haue. And his neighbours be vnkind if they wil not lend this young husbande part of this sæde, for this sede of discretion hath a wondrous property, for y more that it is taken of or lent of, the more it is And therfore me semeth it shuld be more spiritual thē temporal, wherein is a great diuersity, for a temporal thing the more it is deuided, y les it is (verbi gratia) for example. I put the case one take a loafe of bread & cut it in small peces & deale it to a company of people, there may be so many to receiue it, that at lēgth he shal geue all and leaue none for hym selfe. This is now a temporal matter. A spiritual thing

is this

is this, as the Lordes prayer, or any other good prayer that a man can saye, let hym teach it to .xx. to a .C., or to a .M. yet is the prayer nothing the lesse but muche more. So this sede of discrecion is but wisdom & reason, and he that hath wysdome, reason, & discrecion, may teach it, & informe other men, as he is bound to do, wherein he shal haue thanke of God, & he doth but as God hath cõmaunded hym by his gospell: Quod gratis accepistis, gratis date, that thing that ye take frely, geue it frely againe, & yet shal ye haue neuer the lesse.

¶ How al maner of corne shoulde be sowen.

But yet me thinke it is necessary to declare how al maner of corn should be sowen, & how much vpon an acre most cõmonly, & first of peas & beanes. An acre of ground by the statute, that is to saye .xvi. foote & a halfe to the perche or pole, foure perches to an acre in bredth, and fourtye perches to an acre in length may be mete lye well sowen wyth twoo London bushels of peas, the whych is but twoo strykes in other places. And if there bee the fourthe parte beanes, then wyll it haue halfe a London bushell more, and yf it be halfe beanes, it wyll haue three London bussheles and more, yf it bee of beanes,

it wil haue .iiii. London bushels fully, and that is halfe a quarter. Because ỳ beanes be great & grow vp straight & do not spred & go abrode as pease doo. An acre of good beanes is worth an acre & a halfe of good pease, because ther wyll bee mo bushels. And the best property ỳ longeth to a good husband, is to sow al maner of corn thick ynough, & specially e beanes or barley, for cómonly they be sowē vpon ranke ground & good grounde wyll haue the burthen of corne & of wood. And as much plowing & harrowing hath an acre of ground, & sow therupon but one bushell, as if ye sowed iiii. bushels. And vndouted one bushel mai not geue so much corne agayn as the .iiii. bushels, though the three bushels that be saued more be alowed and set apart. And one bushel and an halfe of whyte pease or grene pease wil sow as much ground as .ii. bushels of gray pease, & that is because they be so smal the husbande nede not to take so great an handful. In some countries they begyn to sow pease soone after Christmas, & in som places they sow both pease & beanes vnderforow, and those of reason must be sowē be time. But for the most generality to begyn sone after Candelmas is good season, so that they be sowen ofthe beginnyng of March or soone vpon,

vpon, & specially let them be sowen in the old of the Moone. For the opinion of olde husbands is, that they shoulde the better cod, and the sooner be ripe. But I speake not of hastye peas, for they be sowen before Christmas. &c.

¶ To sow barley.

Every good husband hath his barley fallow, wel donged, & lying rygged al the harpe & cold of wynter, the which rygging maketh the land to be dry, & the donging maketh it to be mellow & ranke. And if a drye season come before Candlemas or some after, it would be cast down & water forowed betwene the landes, ỳ the wete rest not in the rayne, & in the begynnyng of March rig it vp againe, & to sow in euery acre fiue London bushels, or .iiii. at the least, & som yeares it may so fortune that ther cõmeth no seasonable wether before March to plow his barly earth, & as sone as he hath sowen his peas & beanes, then let him cast his barly earth, & shortly after to ryg it agayn, so that it be sowen before Apryl. And if the yeare tyme be past, then sow it vpon the caning. It is to be knowē that there be three maner of barleys, that is to say spyrot barly, long eare, & bear barly that som men cal big. Spyrot barly hath a flat eare most comonlye .iii. quarters of

an ynch brod, & .iii ynches long, & the cornes be verye great & white, & it is the best barly. Long eare hath a flat eare halfe an ynch brod, & .iiii. ynches & more oflength. But the corn is not so great nor so white & soner it wyll turne & growe to the otes. Bere barly or byg woulde be sowen vpon light & dry ground, & hath an eare. iiii. ynches oflēgth or more, set four square like peke wheate, small cornes & little floure. And that is the worst barly, & iiii. London bushels ar sufficient for an acre, & in som countries they do not sow their barly tyl May, & that is most cōmonly vpō grauell or sandy ground. But that barly generallye is neuer so good as that that is sowen in March. For if it be very dry wether after it be sowē, that corne that lyeth aboue lyeth dry and hath no moysture, and that that lyeth vnderneath cōmeth vp, & whē rayne cōmeth, then spreddeth that that lyeth aboue, & oft tymes it is grene when the other is rype, and when it is threshen there is much lyght corne. &c.

¶ To sow otes.

And in March time to sow otes, & specially vpon light ground & drye, how be it they wyl grow on weter ground then any corne els, for wete ground is good for no maner of corne, & .iii. London bushels wil sow an acre. And it is to be knowen ẏ

ther be .iii. maner of otes, ỳ is to saye, red otes, blak otes & rough otes. Red otes ar the best otes, when they be threshed they be yelow in ỳ bushel, & veri good to make otemeale of. Blacke otes are as great as they be, but they haue not so much flourr in them, for thei haue a thicker huske & also they be not so good to make otemeale. The rough otes be the worst otes, & it quiteth not the cost to sow them. They be very light & haue long tailes, whereby they wil hang ech one to other. All these maner of otes weareth ground verye sore & maketh it to be quick. A yong husband ought to take hede how thick he soweth all maner of corn two or three yeres, & to se how it cõmeth vp, & whither it be thick inough or not, & if it be to thyn, sowe thycker the next yere, & if it be wel, holde hys handes three other yeares, & if it be thyn, let hym remember hym selfe whether it be for the vnseasonablenes of the wether or fear of thyn sowing, and so his wysdom and discretion must decerne it.

¶ To harrow al maner of cornes.

NOw these landes be plowed, and the cornes sowen, it is conuenient that thei be wel harowed, or els crowes, dowes & other birds wyll eate & beare away the cornes. It is vsed in manye countryes,

husbandes to haue an Oxe harrowe, the which is made of sixe smal peces of tymber, called harrow bulles, made eyther of ashe or oke, they be two yardes long, and as much as the smal of a mās leg, & haue shots of wood put thorow thē like lathes and in euery bull are sixe sharpe peces of yron called harrow tyndes, set somewhat a slope forwarde, & the formast slope must be bigger then the other, because the fote teame shalbe fastned to the same wyth a shakle or a with to draw by. This harrow is good to breake the great clots, and to make muche mold, & then the horse harrowes to come after to make the clottes smaller, to laye the grounde euen. It is a great labour & payne to the oxen to go to harrow, for they were better to go to the plow two daies, then to harrow one day. It is an old saying: the Oxe is neuer wo, tyl he to the harrow go. And it is because it goeth by twytches, and not alway after one draught. The horse harrowe is made of fiue bulles, & past not an el of length, & not so much as the other, but they be like sloted and tinded. And when the corne is wel couered, then it is harrowed ynough. Ther be horse harrowes that haue tindes of wood, & those be vsed much about Rippon & such other places where be manye

border stones, for these stones wold wear the yō to sone. And those tyndes be most cōmonly of the ground end of a yong ash, & they be more then a foote long in the beginning, & stand as muche above the harrowe as beneath. And as they weare or breake, they driue them down lower, and they wold be made long before ere thei be occupied, that they be drye, for then they shal endure & last much better, & stycke the faster. The horses that shal draw these harrows must be wel kept, & shod, or els they wyl be sone tyred, & sore beate that they may not draw. They must haue hombers or collers, holmes worythed about theyr necks, tresses to draw by, & a swingle tree to hold the tresses abrod, & a togwyth betweene the swingle tree & the harrow. And if the barly ground wyll not breake wyth harrowes but be clotty, it wold be beaten with malles, & not straight downe, for thē thei beate the corne into the earth. And if they beate the clot on the side, it wyll the better breake, & the clot wil light that the corn may lightly come vp. And thei vse to role their barley ground after a shoure of rayn, to make ỳ ground euen to mow. &c.

¶ To falow.

NOw these husbands haue sowē their peas, beanes, barly & otes & harowed them,

them, it is best tyme to falow in the latter end of March & Apzil, foz wheate, rye and barly. And let the husband doo the best he can to plow a bzod fozow & a depe, so that he turne it cleane & lay it flat that it rere not on edge, the which shal destroy al the thistels & wedes. Foz the deper & the bzoder that it goeth, the moze new mold and the greater clots shal ye haue, & the greater clots, the better wheate, foz the clots kepe the wheate warme al the wynter, & at March they wyl melt & breake, and fal in many smal peces, the which is a newe dongyng and refreshing of the corne. And also there shal but litle wedes grow vpon the falowes that ar falowed, foz the plow goeth vnderneath the rootes of al maner of wædes, & turned the roote vpwardes ỹ it may grow. And if ỹ land be falowed in wynter time, it is far ỹ wozse foz. iii. pzincipal causes. One is al the rayn ỹ cõmeth shal wast the land & dziue away the dong & the good mold that the lãd shalbe much wozse. Another cause the rayn shall beate the land so flat, bake it so harde together, that if a dzy May come, it wyll be hard to tyzre in the month of June. And the third cause is, the wedes shal take such rote ere tering tyme come, that they wyll not be cleane turned vnderneth, the which shal-

be great hurt to the corne when it shal be sowen, & specially in the time of weeding of the same, & for any other thing make a depe holow forow in the ryg of the land, and looke wel thou rest balke it not, for & thou do, there wyl be many thistels, & thē thou shalte not make a cleane ryg at the first sturriug, & therfore it must needes be deepe plowed, or els ye shal not turne the weedes cleane.

To cary out dong or mucke and to spread it.

And in the latter end of April, & the beginnyng of May, is tyme to carye out his dong or mucke, and to lay it vpon hys barley ground. And where he hath barley this yeare, sow it with wheate or rye the next tyme it is falowed, & so shal he mow al his landes ouer at euery second falow. But that husbande that canne fynde the meanes to cary out hys dong, and do lay it vpon hys land after it be once styred, it is much better then to lay it vpon hys falow for diuers causes. One is, if it be layd vpon hys falow, all that falleth in the holowe ryg shall doo lyttle good, for when it is rygged agayne, it lyeth so deepe in the earth, it wyl not be plowed vp againe except that when he hath spredde it, that he wyl wyth a shouel or a spade cast oute

al

al that is fallen in the ryg. And if it be laid vpon the sturyng, at euery plowing it shal medle the donge & the earth together, the which shall cause the corn much better to grow & encrease, and in some places they lode not their dong tyll haruest be done, & that is vsed in the farther side of Darbyshyre called Scaresdale, Halomshyre, & so Northward toward Yorke & Rippon, and that I call better then vpon the fallow, & specially for barly, but vpon the fyrst sturryng is best for wheate & rye, & that hys dong be laid vpon smal heapes nye together, & to spred it euenlye and to leaue no dong ther as the mucke heape stoode, for the moystnes of the dong, shall cause the groumde to be ranke ynough. And if it be medled with earth as sholinges & such other, it wil last the longer & better for barley then for wheate or rye, because of weedes. Horse dong is the worst dong that is, the dong of al maner cattell that tehewe their cud is verye good, and the donge of Doues is best, but it must be layde vppon the ground very thynne.

¶ To set out the shepefold.

ALso it is tyme to set out the shepefold in May, & to set it vpō the rye ground if thou haue any, & to flit it euery morning or wyght, & in the morning when he com-

meth

meth to his fold, let not hys shæpe out a-
none, but reise them vp & let them stande
styll a good season, that they may dong &
pysse. And go among them to sæ whether
any of them haue any mathes or be scab-
bed, & sæ them thræ or foure tymes vpon
the one syde, and as oft on the other side.
And when the kelles be gone beside the
ground, then let them out of the fold, and
driue them to the soundest place of ỹ field
But he that hath a falow field seueral to
hym selfe, let him occupy no fold, for fol-
dyng of shæpe maketh them scabbed, and
brædeth mathes, and when a storme of yl
wether cõmeth in the night, they can not
flye nor go awaye, & that appaireth them
sore of their flesshe. But let that man that
hath such a seueral falowe fielde, let hym
dryue. xx. xxx. or. xl. stakes, accordyng to
the number of hys shæpe vpon his falow
where he wold set hys fold, & specially in
the farthest part of the field, from thence
as they came in, for the goyng vpon doth
much good. And let the shæpheard dryng
his shepe to the stakes, and the shepe wyl
rub them on the stakes. And let the shepe
herd go about them til they be set, & thus
serue them. ii. or. iii. nyghtes. & they wyll
folow those stakes as he flytteth them, &
syt by them. And if any yll wether come,
they

they wyl ryse vp, & go to the hedge, & thys maner of folding shall breede no mathes nor scab, nor appayre them of their flesh, & shalbe great safegarde to the sheepe for rotting, & in the morning put them out of their pasture, & thou shal not nede to dye any hurdels nor shepe flekes, but how ye shal salue them or dresse them, ye shal vnderstand in the chapter of shepe after.

¶ To cary wood and other necessaries.

AND in May whē thou hast falowed the ground, & set out the shepefold, & caried out thy dong or muck, if thou hast any wood, cole, or tymber to cary, or suche other busines, that must nedes be don with the cart or wayne, then is tyme to doo it. For then the way is lyke to be fayre & dry and the dayes long, & that tyme the husband hath least to do in husbandry. Peradventure I set one thing to be done at one tyme of the yeare, & if the husband should do it, it should be a greater losse to hym in another thyng. Wherefore it is most conuenient to do that thyng first that is most profitable to hym, and as soone as he can to do the other labour. &c.

¶ To know diuers maner of weedes.

IN the latter end of May, & the begynning of June is time to wede thy corn Ther be diuers maner of weedes, as thystels, kedlockes, dockes, cokledrake, dar-

mold, goldes, hadods, dogfenell, mathes, terre, and diuers other ſmal wædes. But theſe be they that greue moſt, the thiſtels is an yl wede rough & ſharpe to handle, & freateth away the cornes nye it, and cauſeth the ſheares not to ſheare cleane. Red lockes hath a leafe like rapes, & beareth a yelow flourc, & is an yl wede, groweth in al maner of corne, & hath ſmall cods, and groweth lyke muſtard ſede. Dockes haue a brod leafe, & diuers hye ſpires and very ſmal ſeede in the top. Cockel hath a long ſmal leafe, & wil bear. v. or. vi. floures purple colour as brod as a grot, & the ſeede is round & black, & maye well be ſuffered in bread corne, but not in ſede, for therin is much flour. Drake is lyke vnto rye tyll it begyn to ſede, & it hath many ſeedes lyke fenel ſedes & hāgeth downward, & it may wel be ſuffered in breads, for ther is much flour in the ſede, & it is an opinion that it commeth of rye. &c. Dernold groweth vp ſtraight like a hye gras, & hath long ſedes on either ſide the ſtrete, & there is muche flour in the ſede, & groweth much among barley, & it is ſayd that it cōmeth of ſmal barly. Goldes hath a ſhort iagged leafe, & groweth halfe a yarde hyghe, and hath a yelow flourc as broad as a grote, & is an yl wede, groweth cōmōly in barly & peas

Hausod

Handon hath a blew floure & a few lyttle leaues, & hath fyue or sixe braunches flou red in the top and groweth commenly in rye vpon leane ground, & doth litle hurt. Dogfenell and mathes is both one, & in ỹ commyng vp is lyke fenell, and beareth many whyte floures with a yelow sæde, & it is the worst wede that is excepte terre, & it cometh most commenly when great wete cometh shortelye after the corne be sowen. Terre is the worste wede, and it neuer doth apere till the mouth of June, and specially when there is a great wete in the mone or a litle before and groweth most in rye, & it groweth lyke fytches but it is much smaler, & it wil grow as hye as the corne, & with the weyght therof it pul leth that corne flat to the earth & freateth the eares away. Wherefore I haue seene husbandes mowe downe the corne & it to gether. And also wt sharpe hokes to reape it as they do peas & make it dry, & then it wyl be good fodder. Ther be other wedes not spoken of, as the nettels, dodder and such other do much harme.

How to wæde corne.

Now it would be knowen howe these cornes should be wæded, the chief in strumẽt to wæde wĩth, is a payre of tongs made of woode, & in the farther ende it is nicked

wicked to hold the wede faster, and after a shoure of rayn it is best weeding, for then they may be pulled vp by the rootes, and then it cõmeth neuer agayn, & if it be dry wether, thẽ ye must haue a wedyng hoke with a socket set vpon a litle staffe a yard long. And this hoke would be well stæled & ground sharpe both behinde and before. And in hys other hande he hathe a forked sticke a yard long, & with his forked sticke he putteth the wæde from hym, & he putteth the hoke beyond the rote of ẏ wæde & pulleth it to hym, & cutteth the weede fast by ẏ earth, & wyth his hoke he taketh vp the wæde, & casteth it in the rayne, & if the rayn be ful of corne, it is better to stãd styl when it is cut & widdered, but let him beware that he treade not to much vpon the corne, & specially after it be shot, and whẽ he cutteth the wæde, that he cut not the corne, & therfore the hoke woulde not pas an ynch wyde. And when the wede is so short that he can not wyth hys forked stycke put it from him, & wyth the hooke pul it to him, thẽ must he set his hoke vpon the wede fast by the earth, & put it frõ him, & so shall he cut it cleane. And wyth these .ii. instruments he shal neuer stoupe to his worke. Dogfenel, goldes, mathes & kedloks are yl to wede after thys maner,

they grow vpon so many braunches hard by the earth, & therefore they vse most to pul them vp with their handes, but loke wel that they pul not vp their corne wal, as for terre ther wyll no weding serne.

¶ The fyrst sturryng.

ALso in June is tyme to ryg vp the fallow, the which is called the fyrst sturryng, & to plow it as depe as he can, for to turne the rotes of ỹ wædes vpward that the sunne & the dry weather may kil thé. And a husband cānot conuenientlỹ plow hys land & lode out his dong both vpon a day with one draught of beastes, but a husband maye well lode out his dong before noone, and to lode hay or corne at after nosne, or he may plow before noone, and lode hay or corne at after noone with the same draught, & no hurt to the cattell, because in lodyng of hey or corne the cattel is alway eating or biting, & so thei cannot do in loding of dong and plowing.

¶ To mow grasse.

ALso in the latter end of June is tyme to begin to mow, if thi medow be wel growen, but how so euer they be growen in July they must nedes mow for diuers causes: one is, it is not cōuenient to haue hey and corne both in occupation at one tyme. Another is, the yonger & the grener

hat

that the grasse is, the softer & the sweeter it wyll be when it is hey, but it wyll haue the more withering, & the elder the grasse is, the harder & dryer it is, & the worse for al maner of cattel, for the seedes be fallen the which is in maner of prouander, & it is the harder to eate & to fedyng. And another cause if dry weather come, it wyl dry & burne vp the ground and waste it away. Take hede thy mower mow clean & hold downe the hinder hand of his sith that he do not endent the grasse, & to mowe hys swayth cleane thorowe to that that was last mowē before, that he leaue not a mā betwene, and specially in the cōmon medow, but in the seueral medow it maketh the lesse charge, & that the moldy warps hyls be spred, and the styckes cleane picked out of the meddowe in Aprill, or the begynnyng in May.

¶ How forkes & rakes shoulde be made.

A Good husbande hath hys forkes and rakes made readye in the wynter before, & they would be got betwene Mihel mas and Martylmas, and beyked, and set euen to lye vpryght in thy hand, and then they wyll be harde, styffe and dryc. And when the husband sytteth by the fyre and hath nothyng to doo, then maye he make them ready, and tooth the rake wyth dry

withy wood, and bore the holes wyth hys wymble, both aboue & vnder, & dryue the teeth vpward fast & hard, and then wedge them aboue with dry wod of oke, for ẏ is hard, & wyl dry and neuer come out. And if he get them in sap tyme, al the bakyng & drying that can be had, shall not make them harde and stiffe, but wyl alwaye be plying for they be most commonly made of hasell and withy, and those be the first trees ẏ blome & specially hasell, for it beginneth to blom as sone as ẏ leaf is fallē, & if ẏ rake be made of grene wod ẏ head will not abide vpon the steale, & the teth will fall out when he hath moste nede of thē, & let his worke and lose muche hey, & se that the rake & forke lye vpright in thy hand, for the one end of thy rake or ẏ side of thy forke hāges downward thē they be not handsom nor easy to worke with.

¶ To tedde and make hey.

When thy medowes be mowed, they wold be wel tedded & laid vpon the euen ground, & if ẏ grasse be very thicke it wolde be shaken with handes or wyth a short picforke, for good tedding is chife pointe to make good hey, for then it shall be widdred all like orels not: and when it is wel wyddered on the ouersyde & dry, then turne it cleane before noone as sone

as the dew is gone. And if thou dare trust the wether, then let it lye so al nyght, and on the nexte daye sturne it agayne before noone, & towarde nyght make it windrowes, & then in smal hey cockes, and so to stand one night at the lest & swete, and on the next fayre day cast it abrode againe, & turne it once or twyse, & then make it in greater hey cockes, & to stand so one night or more, that it may vngiue & sweate, for if it sweate not in the hey cockes, it wyll sweate in the mow, & then it wyl be dusty & not holsome for horse, beastes nor shepe And when it standeth in the cockes it is better to lode, & the more hey maye be loded at a lode, & the faster it will sie. Which hey cōmeth of a grasse called crofoote, & groweth flat after the earth; & beareth a yellow flower halfe a yarde hye and more & hath many knots toward the roote, & it is the best hey for horses & beastes, & the sweetest, if it be well got, but it wyll haue much more widdering then other hey, for els he wyl be pysse him selfe & waxe hot & after dustye. And for to knowe when it is wyddered ynough, make a lyttle rope of the same that ye thinke shoulde be moste grænest, & twyne it as harde together betwene your handes as ye can, & so deyng hard twyned, let one take a knyfe & cut it

fast by your hād, & the knots will be moyst if it be not dry ynough. Short hey and ley hay is good for shepe, & al maner of cattel if it be wel got. And man maye speake of making of hey, & getting of corn, but god disposeth and ordereth althinges.

¶ How rye should be shorne.

And in the latter end of July or the begynnyng of August is tyme to sheare rye, the which wold be shorne cleane and fast bounden. And in some places they mow it, the which is not so good to y husbandes profit, but it is the lesser don. For when it is mowen it will not bee so fast bounden, & he cannot gather it so cleane, but there will be much lost, & taketh more roume in the barne the shorne corn doth. And also it will not keepe nor saue it selfe from rayne or yll wether when it stādeth in the couer as the shorne corne will do.

¶ How to sheare wheate.

Wheat wold be shorne cleane & bounden hard in like maner, but for a general rule take good heede y the sherers of al maner of wheat corn cast not vp their handes hastely, for then al the loose corn & the strawes that he holdeth not in his hand flieth ouer his heade, & are lost, & also it will pul of the eares, & especially e of the cornes that be very ripe. In some places

they

they will sheare their cornes hye, to thentent to mow their stubble, eyther to thak or to burn, if they so doo they haue great cause to take good heede of the sherers, for if the eares of the corn crooke downe to the earth, if the shearer take not good hede & put vp the eare or he cut the stray, as many eares as be vnder his hoke or sicle fal to the earth & be lost, & when they mow the stubble, it is great hindrance to the profit of the ground. And in Somersetshire about Zelcheftre & Wartok, they do shere their wheat very low, & all y wheat straw that they purpose to make thak of they do not thresh it, but cut of the eares & bynde it in sheaues and cal it ræde, and therwith they thacke their houses. And if it be a newe house, they thacke it vnder their foote, the whych is the best and the surest thacking that can be of strawe, for crowes and doues shal neuer hurt it.

¶ To mow and sheare barley and otes.

BArley and otes be most cõmonly mowen, & a man or womã folowyng the mower wyth a hande rake halfe a yarde longe wyth .vii. or .viii. teeth in hys left hand, and a sycke in the ryght hand, and with the rake he gathereth as muche as wyl make a sheafe. And thẽ he taketh the barly or otes by the tops, & pulleth out as

much as wil make a band, and casteth the band from him on the land, and with hys rake & hys sickle taketh vp the barley or otes, & laieth them vpon the band, and so the barley lyeth vnbounden three or four daies if it be fayre wether, & then to bynd it. And when the barley is led awaye, the lande muste be raked, or els there wyll be much corne lost, & if the barley or otes lye they must nedes be shorne.

¶ To reape or mowe peas and beanes.

PEas & beanes be most cõmonlye last reaped or mowen of diuers maners, some wyth sickels, some with bokes, and some with staffe hookes. And in some places they lay them on repes, & when they be dry, they lay them together on heapes lyke hey cockes, & neuer bynd them. But the best way is when the repes be drye to bynde them, & to set them on the ryge of the landes thre sheues together. Mowers geld not your beanes, that is to say to cut the beanes so hie that the nethermost cod growe styl on the stalke, and when they be bound they are the more redyer to lode & vnlode, to make a reke, & to take frõ the mowe to thresh, and so be not the repes.

¶ How al maner of cornes shuld be tithed

NOw al these cornes before specified, be shorne, mowed, reaped, bounden

vp,

vp, layd vpon the ryge on the land. Then let the husband take heede of Gods commaundement, & let him go to the ende of his lande & begyn and tel. ix. sheues, & let him cast out the. x. sheafe in the name of God, & so to peruse from land to land, tyl he haue truly tithed al his corne. And beware & take hede of the saying of our lord by hys prophet Malachias, ỹ which saith: Quia mihi non dedistis decimas & primicias, idcirco infame & penuria maledicti estis. That is to say, because ye haue not geuen to me your tithes & your first fruites, therfore ye be cursed & punished with hunger & penurye. And accordyng to that S. Austen sayth: Da decimas alioquin incides in decimam partem angelorum qui de celo corruerunt in infernum. That is to say: geue thy tithes truelye, or els thou shalt fal among the teuth part of the angels that fell from heauen into hell, the which is an hard word to euery man that ought to giue tithes, & doth not geue thē truly. But S. Austen saith a comfortable word again to them that giue their tithes truly, that is to say: Decime sunt tributa egentium animarū. Tithes are tributes or rewardes to nedy soules. And further he sayth: Si decimam dederis non solum abundantiam fructuum r[illegible]pies, sed etiā sanita-

sanitatem corporis et anime consequeris
The which is to saye: if thou haue geuen
thy tithes truly, thou shalt not onelye re-
ceiue the profit & the abundance of goods
but also welth of body & soule shal folow.
Wold God that euery man knew ỳ hard
word of our Lord by his prophet Malachi
as, & also the comfortable wordes of the
holy S. Austen, for then wold I trust vere
ly the tythes should be truly geuen.

How al maner of corne shoulde
be covered.

NOw these cornes be shorne & bound,
& the tithes cast out, it is tyme to co-
uer them, shocke them, or halfthroue thē
but couering is the best way of all maner
of white corne. And that is to set foure
sheues of one side, & foure sheues on the
other side, & two sheues aboue of ỳ grea-
test, bounden hard nye to the nether end,
the which must be set vpward, & the top
downward, spred abrod to couer al the o-
ther sheaues. And they wyll stande best in
wynde, & saue them selues best in raine, &
they wold be set on the ryge of the land, &
the side sheaues to leane together in the
tops, & wide at the ground, that ỳ winde
may go through to drye them. Peas and
beanes would be set on the ryge land. iiii.
sheues together, the tops vpward & wry-

then

then together & wyde beneath, that they may the better wyther.

¶ Of lode corne and mow it.

When all these cornes be dry & wythered ynough, then lode them into the barne, and lay euery corne by it self. And if it be a wete harueſt make manye mowes, & if thou haue not housing ynoughe, then it is better to lay thy peas & beanes without vpon a reke then other corne, & it is better vpon a ſcaffold then vpon the ground, for then it muſt be well hedged, for ſwyne & cattel, & the ground wyll rot the bottom, and the ſcaffold ſaueth both hedgyng & rottyng, but they muſt be well couered both. And the husband maye ſet ſhepe or cattell vnder the ſame ſcaffolde, and wyll ſerue hym in ſtede of an houſe, if it be wel and ſurely made. &c.

¶ The ſecond ſturryng.

In Auguſt & the beginning of September is tyme to make his ſeconde ſturryng, & moſt cõmonly it is caſt down and plowed amayn for low not to depe, nor to ed, ſo he turn it cleane. And if it be caſt, it wold be water forowed betweene ỹ lands ther as the rayn ſhuld be, & it will be dryer when the land ſhuld be ſowen. And if the lands lye hye in the ryg & hye at the rain, & lowin the myddeſt of the ſyde that the

water may not run easely into the rayne, as I se dayly in many places, then let the husband set his plow three or foure foote from the ryge, & cast all the ryge on both the sides, & when the ryge is cast, set his plow there as he began, & vp to the remnaunt of the land, and so is the land both cast & rygged, and all ar one plowyng. And thys shall cause the land to lye rounde when it is sowen at the next tyme, and then shall it not drowne the corne.

¶ To sow wheate and rye.

ABout Michaelmas is tyme to sowe both wheate & rye, wheate is most cōmonly sowen vnder the forowe, that is to say: cast it vpon the falow, & then plow it vnder. And in some places they sow their wheate vpon their peas stubble, ỹ which is neuer so good as that that is sowen vpon the falow, and that is vsed where they make falow in a field euery fourth yere. And in Essex thei vse to haue a child to go in the forow before the horses or oxen, with a bag or a hopper ful of corn, & he taketh his hand ful of corne, by lytle and lytle casteth it in the sayd forow. Me semeth that a childe ought to haue muche discretion. How be it there is much good corne and rye most commonly sowen aboue and harowed, & .iii. London bushels of wheate &

rye

rye will sow an acre. Some grōūd is good for wheate, some for rye, & some is good for both, & vpon that ground sowe blende corne, that is both wheate & rye, which is the surest corne of growing & good for the husbands household. And this wheat that shall be medled wyth rye, muste be suche wheate as wyl sone be ripe, & that is flaxen wheate, polerd wheat or white wheat And ye shal vnderstande that there be dyuers maners of wheates, flaxen wheate hath a yelow eare, & bare without anys, and is the brightest wheate in the bushel, & wyl make the whitest bread, and it wyl weare the ground soze, & is smal strawe & grow very thicke, & is but smal corn. Polerd wheate hath no anis, thick set in the eare, & wyl sone fal out & is greater corne & wyll make white bread. White wheate is lyke polerd wheate in the bushel, but it hath anys, & the eare is four square, & will make white bread. And in Essex they call flaxen wheate white wheate. Red wheate hath a flat eare an ynch brode ful of anis & is the greatest corne, & the brodest blade and the greatest straw, & wyl make white bread, & is the ruddest of colour in the bushel. English wheate hath a dun eare, few anys or none, & is the woorst wheate saue peke wheate. Peke wheate hath a red ear

ful

ful of auys, thin set, & oft tymes it is kyn-
tered, that is to say smal corne wryngled
and dryed, & wyl not make white bread,
but it wyl grow vpon cold ground.

¶ To thresh and wynow corne.

THys wheat & rye that thou shalt sow
ought to be verye cleane of wæde, &
therfore or thou thresh thy corne open thy
sheues, pyke out all maner of weedes, &
then thresh it & wynow it clean, & so shalt
thou haue good cleane corn another yere
And in some coūtries about London spe
cially, & in Essex and Kent they do fanne
their corne, the which is a very good gyse
and a great safegarde for shedding of the
corne. And when thou shalt sell it, if it be
wel wynowed or fanned, it wyll be solde
the dearer, and the lyght corne will serue
the husband in his house.

¶ To seuer peas, beanes, & fitches.

WHen thou hast threshed thy peas and
beanes after they be wynowed, & or
thou shalt sow them or sel them, let them
be ræd with siues, & seuer in. iii. parts the
great from the small, & thou shalt get in
euery quarter a London bushel or ther a-
bout. for the smal corn lieth in the holow
& voyde places of the great beanes, & yet
shal the great beanes be sold as deare as
if they were altogether or dearer, as a ma

may proue by a familiar example: Let a man bye a hundreth hearyng, twoo hearinges for a penye, and another hundreth hearinges thre for a peny, and let him sel these two hundreth hearinges agayne.v. hearinges for.ii.d. now hath he lost.iiii.d. For.c.hearinges.ii.for.i.d.cost.v.s.and.c hearing.iii. for a penny cost.iii.s.and.iiii. d.the which is.viii.shillinges & iiii.d. and when he selleth.v.hearynges for.ii.d.xx. hearinges cōmeth but to.viii.d. & ther is but.xii.score hearynges & that is but.xii. grotes & xii.grotes, & that cōmeth but to viii.s. & so he hath lost iiii.d. & it is because there be not so many bargaines, for in the bying of these.cc.hearing ther be.v.score bargaines. And in the sellyng of the same there be but.xlviii.bargaines, & so is ther lost.x.hearinges, the which woulde haue bene two bargaines mo, and then it had bene euen and meete. And therefore he that byeth grosse sale and retayleth must nedes be a wynner, and so shalt thou be a loser if thou sel thy peas, beanes and fytches together, for then thou losest grosse sale. And yf thou seuer them in three partes, then thou doest retayle, wherby thou shalt wynne.

¶ Of shepe and what tyme of the yeare the Rams shuld be put to the ewes.

An

An husband can not well thryue by hys corne, without he hath other cattell, nor by his cattel without corne, for els he shal be a hyer, a borower, or a beggar, and because that shepe in mine opinion is the most profitable cattel that a man canne haue, therefore I purpose to speake fyrst of shepe. Then firste it is to bee knowen what tyme thou shalt put the Ram to the Ewes, & therein I make a distinction, for euery man may not put to their Rams al at one tyme, for & they doo there wyll be great hurt & losse, for that man that hath the best shepe pasture for wynter, & soone springing in the begimmyng of the yeare, he may suffer hys Rams to go wyth hys Ewes al tymes of the yeare, to hyllsome or ryde when they wyl. But for the commō pasture it is tyme to put to his Rams at the exaltation of the crosse, for thē the Bucke goeth to the rot, & so woulde the Ram. But for the cōmon husbande that hath no pasture but the cōmon fieldes, it is tyme ynough at the feast of S. Michael the archangell. And for the poore husband of the Peke or such other, that dwel in hilly & hie ground that haue no pastures nor cōmon feldes, but alonely the cōmon heath, Symon & Judes day is good tyme for them, & this is the reason why: an ew goeth

goeth with lambe .xx. wekes, & shal eiane her lambe in the .xxi. weeke, & if she haue not conuenient new grasse to eat, she may not geue her lambe mylke, & for want of milke ther be many lambes perished and lost, & also for pouerty the dams wil lack mylke, & forsake their lambes, & so often times they dye both in such hard countries

¶ To make an ewe to loue her lambe

If thy ewe haue mylke & wyl not loue her lambe, put her in a narrowe place made of bordes or of smoth tronse a yard wyde, & put the lambe to her & socle it, & if the ewe smite the lambe with her head binde her head with a hey rope or cord to the side of the pen, & if she wyll not stande sidelong, cal the ewe & giue her a litle hey & tye a dog by her that she may see hym, and this wyl make her to loue her lambe shortly. And if thou haue a lambe deade, wherof the dam hath muche mylke, flea that lambe & tye that skyn vpon another lambes backe that hath a sory dam wyth litle mylke, & put the good ewe and that lambe together in the pen, & in one houre she wil loue the lambe, & then thou maye take thy sory weake ewe awaye, and put her in an other place, and by this meanes thou maye fortune to saue her lyfe, and thy lambes both.

¶ What tyme lambes should be weyned.

In some places they neuer seuer their lambes from their dams, & that is for twoo causes. One is in the best pasture wher the rams go alway with their ewe, ther it nedeth not, for the dams wil ware dry, & wayne their lambes themself. Another cause is, he that hath no seuerall and sounde pasture to put hys lambes vnto when they should be wayned, he must eyther sel them or let them suck as long as the dams wil suffer them, & it is a cõmon saying that the lambe shal not rot as lõg as it sucketh, except the dam want meat. But he that hath a seueral & soũd pasture it is time to waine their lambes whẽ they be. xvi. wekes old, or. xviii. at the farthest, & the better shal the ewe take the ram againe. The poore man of the Peke countrey, & such other places where they vse to mylke theyr ewes, they vse to wayn their lambes at twelue wekes old, & to mylke their ewes. v. or. vi. weekes. &c. But those lambes be neuer so good as ẏ other that sucke long and haue meate ynough.

¶ To drawe shepe and seuer them in diuers partes.

Whẽ thou grasier that hast many shepe in thy pastours, it is conuement for thee to haue a shepefolde made wt a good hedge

hedge or a pale, the which wyl receiue all thy shepe easely that go in one pasture in a dry place, & adioynyng to the end of the same, make another litle fold that wil receiue .lxxxx. sheepe or more, & both those foldes must haue either of them a gate into eyther pasture, and at the ende of that fold make another litle fold that wyll receyue .xl. shepe or mo, and betwene euery fold a gate. And when the shæpe ar in the great fold, let .xl. of them or there aboute come into the middle folde and stake thy gate, and then let the shepeheard tourne them & looke them on euery syde, & if he se or finde any shepe that nedeth any helping or mendyng for anye cause, let the shepheard take that shepe with his hooke and put hym in the lytle folde. And when he hath taken all that nædeth anye mending, then put the other into whether pasture he wyll, & let in as manye out of the great fold, & take al those that neede any handlyng, & put them into the litle folde. And thus peruse them al til he haue don, & then let the shepheard go melt greas & handle al those that he hath drawen, and then shal not the great flock be taried nor kept from their meate, & as he hath mended them, so put them into their pasture.

¶ To belt shepe.

If any shepe ray or be filed wyth dong about the tayle, take a payre of sheres & clyp it away, & cast dry moldes therupon, & if it be in the heate of somer it wold be rubbed ouer with a litle tar to kepe away the flyes. It is necessary that a shepe heard haue a boorde set fast to the side of his lytle fold, to lay his shepe vpon, when he handleth them, & an hole bored in the bord with an auger, & therein a grayned stake of twoo foote longe to be set fast to hang his tarbox vpon, & then it shall not fal. And a shepheard should not go wythout his dog, his shephoke, a pair of sheres and his tarbox, eyther with hym or ready at his shepefold, & he must teache hys dog to barke when he would haue him, to run when he would haue him, & to leaue running whē he would haue him, or els he is not a cunnyng shepheard: The dog must learne it when he is a whelp, or els it wyl not be, for it is hard to make an olde dog to stoupe.

¶ To grease shepe.

If any shepe be scabbed, the shepheard may perceiue it by the biting, rubbing or scattyng with his horne, and most commonly the wol wyl ryse and be thynne or bare in that place. Then take hym & shed the wol with thy fingers ther as the scab is,

is, and with thy finger lay a litle tar ther-vpon, and stroke it a length in the botom of the wool that it be not sene aboue, and so shew the wol by and by, and lay a lytle tar therupon tyll thou passe the soze, and then it wyl go no further.

To medle tar.

LEt the tar be medled with oyle, goose grease oz capons grease. These three be the best, foz these wyll make the tar to run abzod. Butter & swynes greas when they be molten are good, so they be not salt, foz tar of hym selfe is to keen and it is a freater and no healer, wythout it be medled with some of these.

To make brome salue.

A medicine to salue pooze mens sheepe y think tar to costly, but I dout not if riche men know it, they wyl vse the same.

TAke a shete ful of brome crops, leaues, blossoms & al, and chop them very smal, & then seeth them in a pan of .xx. gallons with rennyng water, tyl it begyn to waxe thicke lyke a gely, then take two pound of shepesuet molten, & a pottell of old pysse, & as much brine made with salt & put al into the sayd pan & styr it about, and then strayn it thorow an old cloth, & put it into what vessell you wyll. And if your shepe be new clypped, then make it

luke warme, & then wash your shepe ther with a sponge or a pece of an old mantel or of a folding of suche soft cloth or woll, for spending to muche of your salue. And at al times of the yere after ye may relēt it & nede require, & make wyde shedes in the wol of the shepe, & anoynt them with it, & it shal heale the scab & kyl the sheepe lyce, & it shal not hurt the woll in the sale therof. And those that be washed wyl not take scabbes after if they haue sufficient meate, for that is the best greas y is to a shepe to grease him in the mouth wō good meate, the which is also a great safegard to the shepe for rottyng, except ther come wyldewes, for he wyll chuse the best yf he haue plenty. And he that hath but a fewe shepe moderat his medicine accordyng.

¶ If a shepe haue mathes.

If a shepe haue mathes ye shal perceue it by her byting or kuskyng, or shaking of her tayl, & most cōmonlye it is moyst & wete, & if it be nye vnto the tayle it is oft tymes grene, & filed with his dong, & then the shepheard must take a payre of sheres & clyp away the wol bare to the skin, and take a handful of drye muldes, & cast the muldes therupon to dry vp the wete, and then wype the muldes away and laye tar ther as the mathes wer, & a litle further,

and

and thus looke them euery daye & mende them if they haue nede.

¶ Blyndnes of shepe and other diseases and remedies therfore.

¶ Ther be some shepe that wyl be blinde a season, & yet mend againe. And yf̄ y̆ put a litle tar in his eye, he wil mend the rather, ther be diuers waters & other medicines wold mende hym, but this is the most cōmō medicine y̆ the shepherds vse.

¶ The worme in a sheepes foote and helpe therefore.

¶ Ther be some shepe y̆ haue a worme in his foote that maketh them to halt. Take the shepe & loke betwene his clefe, & ther is a little hole as muche as a great pyns head, & therin groweth fyue or sixe blacke heares like an ynche long & more, take a sharpe pointed knife & slyt the skin a quarter of an ynch long about the hole and as much beneath, & put his one hand in the holow of the foote vnder the hinder clefe, & set his thomb aboue almost at the slyt & thrust his finger vnderneth forward and with your other hand take the blacke heares by the end, or wt̄ the knifes point, & pul al the heares a litle & a litle & thrust after his other hand with his finger & his thomb & ther wil com out a worme like a pece of, flesh nye as much as a litle finger

And when it is out, put a litle tar into the hole, and it wyl be shortly whole.

The bloud & remedy if it come betime.

There is a sickenes among shepe called the bloud, the sheepe that hath it wyl dye sodainly, & or he dye he wyl stand styl & hang downe the head & other while quake. If the shepherd can espy him take him & rub him about the head, & specially about his eares & vnder his eyen, & wyth a knife cut of his eares in the mydst, & also let him blæde in a vain vnder his eyen and if it blede wel he is lyke to lyue, and if he blæde not, then kyll hym & saue hys flesh, for if he dye by him selfe the flesh is lost, & the skin wyl be far ruddier like blud more thē another skin shalbe, & it taketh most cōmonly of the fattest or best liking

The pockes and remedy therfore.

The pockes appeare vpon the skin, & ar like red purples as broad as a farthing, & thereby dye many. The remedye therfore is to handle al thy sheepe, and to loke on euery part of their bodies, and as many as ye finde taken therwith put thē in fresh new gralle & kepe them fro theyr felowes, & so loke your flocke oft & draw thē as they nede, & if it be in sōmer tyme that ther be no frost, thē wash thē. Howbe it some shepherds haue other medicines.

The

The wood euyll & remedy therfore.

THere is a sickues among shepe is called the wood euyl, & that cõmeth in the spring of the yeare, & taketh thẽ most cõmonly in the legs or in the necke, and maketh them to halt & hold their neckes awry. The most part that haue that sickues wyl dye shortly in a day or twoo. The best remedy is to wash them a litle and to chaunge their ground, and to bring them to low ground and fresh grasse. And that sycknes is most cõmonly on hylly groũd, ley ground, and ferny ground. And some men vse to let them bloud vnder the eye in a vayne for the same cause.

To wash sheepe.

IN June is tyme to sheare sheepe, & or they be shoren, they must be very wel washen, the whych shall be to the owner great profit in the sale of his wol, and also to the cloth maker, but yet beware that thou put not to many shepe in a pen at one tyme, neyther at the washyng nor at the shearing, for feare of murdering or oppressyng of their fellowes, & that none go away tyl he be cleane washen, and see that they that hold the shepe by the head in the water, hold hys head hye ynoughe for drownyng.

To sheare sheepe.

Take

TAke hede of the sherers for twytchyng the shepe with the sheres, and specially for prickyng with the point of ỹ sheres and that the shepheard be alwaye readye wyth hys tarbox to salue them. And see that they be wel marked both eare mark pytch marke, & rodel mark, & let the wol be wel folden or wonde with a wolwinde that can good skyl therof, the which shall do much good in the sale of the same.

To draw and seuer the bad shepe from the good.

WHen thou hast al shorne the shepe, it is then best tyme to draw them & to seuer thẽ in diuers sortes, the sheepe that thou wylt fæde by them self, the ewes by them selues, the sharhogs and theues by them selues, the lambes by them selues, wedders & the rams by them selues, yf ỹ haue so many pastures for them, for the byggest wyll beate the weakest wyth hys head. And of euery sort of sheepe it maye fortune there be some that lyke not & be weake, those would be put in fresh grasse by them selues, and when they be a lytle mended then sell them, & oft chaunge of gras shal mend al maner of cattel.

What thinges rotteth shepe.

IT is necessary that a shepherd should know what thing rotteth shæpe, that

he

he might kepe them the better. Ther is a gras called sperewort which hath a long narow leafe lyke a speare head, & it will grow a foote hie, & beareth a yelow flour as broad as a peny, & it groweth alwaye in low places where the water is used to stande in wynter. Another gras is called peny gras, & groweth low by the earth in marysh ground, & hath a leafe as brod as a peny of two pece, & neuer beareth flour Al maner of gras that the land flood runneth ouer is yll for sheepe, because of the sand and fylth that stycketh vpon it. All mares grounde & marsh ground is yll for shepe, ỳ gras that groweth vpon falowes is not good for shepe for ther is muche of it weede, & often tymes it cõmeth vp by the roote & that bringeth earth wyth it, & they eate both. &c. Myldewe gras is not good for shepe, & that shal ye know two wayes. One is by the leaues of the trees in the morning, & specially e of okes, take the leaues & put thy tong to them, & thou shalt feele lyke hummye vpon them, & also there wil be many kyllet vpon the gras & that causeth the mylde, wherefore they may not wel be let out of the fold tyl the sun hath domination to dry thẽ away. Also hunger rot is the worst rot ỳ can be, for there is neither good flesh nor good skyn,

and

and that cõmeth for lacke of meate, & so for hunger thei eate such as they can find & so wil not pasture shepe, for thei seldom rot but with myldewes, & then wyll they haue much tallow & flesh, & a good skyn. Also whytte fyneles be yll for shepe in pastures and in falowes. There is a nother rot is called pellet rot, and that commeth of great wete, specially in wood coũtries where they can not dry.

To know rotten sheepe diuers maner of waies, wherof som of thẽ wil not fail.

TAke both your handes & twirle vpon hys eye, & if it be rudye and haue red stringes in the whyte of the eye, then he is sound, & if the eye be whyte like talowe, & the stringes dark coloured, then he is rotten. And also take the shepe vpon the wol on the side, & if the skin be ruddy colour & dry, then is he sound, & if it be pale coloured & watry, then he is rotten. And when ye haue opened the wol on the side, take a lytle of the wol betwene thy fynger & thy thombe, & pul it a litle, & if it sticke fast he is sound, & if it come lyghtly of he is rotten. Also when thou hast kyld a shepe hys belly wyl be ful of water if he be sore rotten, & also the fat of the flesh wil be yelow if it be rotten. And also if thou cut the lyuer, therin wyll be lyttle quickenes lyke

flokes,

lokes, & also the lyuer wil be ful of knots & white blisters if it be rotten, & also seeth the lyuer, if it be rotten it wyll breake in peces, & if it be sound it wil hold together

To bye leane cattell.

THese husbandes & thei that wil thriue they must haue both kye, oxen, horses mares & yong cattel, and to reare & brede euery yeare some calues and foles, or els shal he be a bier. And if thou shalt bye oxen for the plow, se that they be yong and not gouty, nor broken of heare neyther of taile, nor of pysel. And if thou bye kye to the payle, se that they be yong & good to mylke, & fede her calues wel. And if thou bye kye or oxen to feede, the yonger they be, the rather they wil fede, but loke well that the heare stare not & that he lick himself, & be whole mouthed & want no teth. And though he haue the gout, & be broke both of tayl & pisel, yet wil he fede. But ỹ gouty oxe wil not be driuen far, & se that he haue a broade ryb & a thicke hyde, & to be lose skinned that it sticke not hard nor strait to his ribs, for thē he will not fede.

To bye cattell.

AND if thou shalt bye fat oxen or kye, handle them & se that they be soft on the fore crop behinde the shulder, & vpon the hindermost ryb, & vpon ỹ bucklebone

and

and the natch by the tayle. And ſæ the oxe haue a great cod, & the cow a great nauel for then it ſhould ſeme that thei ſhould be wel tallowed. And take hede where thou byeſt any leane cattel or fat, & of whom, & wher it was bred. For if thou bye out of a better ground thē thou haſt thy ſelf, that cattel wil not like with thæ. Alſo looke ẏ ther be no maner of ſyckenes among the cattel in that townſhyp or paſture that ẏ byeſt thy cattel out of. For if there be any murren or longſaught, it is great ieopardy, for a beaſt may take ſycknes. x. or. xii. dayes or more or it appeare on hym.

¶ Diuers ſyckneſſes of cattel, and remedies therfore, & firſt of the murren.

AND if it fortune to fal murren among thy beaſtes (as God forbyd) there be men ynow can help them. And it cōmeth of rankes of bloud, and appeareth moſt cōmonly fyrſt in the heade, for hys heade wyl ſwel & hys eyen waxe great and rum of water and froth at the mouth, & thē he is paſt remedy, & wil dye ſhortly, & wil eat after he be ſycke. Then flea hym & make a dæpe pyt faſt by there as he dyeth, and caſt hym in & couer hym wyth earth that no dogs may come to the caryon. For as manye beaſtes as ſeeleth the ſmel of that caryon are lyke to be infect, & take ẏ ſkin

and

and haue it to the tanners to sell, & bryng it not home for parel that may sal. And it is cõmonly vsed & cõmeth of a great charity to take the bare head of ỹ same beast & put it vpõ a long pole & set it in a hedge fast bound to a stake by the hye way side, that euery man that rideth or goeth that way, may se & know by that signe ỹ there is sycknes of cattel in that township. And the husbands hold an opinion that it shal the rather cease. And when the beast is slene ther as the murren doth appere betwene the flesh & the skyn, it wyll ryse vp like a iely, & froth an inch depe or more, & this is the remedy for the murren. Take a smal curten cord & binde it harde about the beastes neck & that wil cause ỹ bloud to come into the necke, & on either side of the necke ther is a paine that a man may fæle with his finger, & then take a bloude yron & set it strait vpon ỹ payne, & smyte him bloud on both sides, & let him bleed ỹ mountenance of a pint or nie it, and then take away the cord & it wil staunche. And thus serue al thy cattel ỹ be in ỹ pasture, & ther shal no more be sick by gods grace.

¶ Longslaught, & remedy therfore.

THere is another maner of sycknes among beastes is called longslaught, and that sycknes wil endure long, and ye

shall

shal perceiue it by his hoysing, he wil stād much & eate but a litle & wax very holow & thyn, & he wil hoist .xx. tymes in an hour & but few of them do mend. The best remedy is to kepe thy cattel in sundry places, & as many as wer in company wyth that beast that first fel sicke, to let them a lytle bloud. And ther be many men y can seuer them, & that is to cut the dew lap before, & ther is a gras y is called fetergras, take that gras & bruse it a litle in a morter, & put therof as much as an hen egge into the sayd dew lap, & sæ it shal not out. Thys I haue sene vsed, and menne hath thought that it hath done good.

¶ Dewbolne, & the hard remedy therfore.

Another disease among beastes is called dewbolne, & that commeth when a hungri beast is put in a good pasture ful of ranke gras, he wyl eate so muche that his sides wil stand as hie as his backbone & other whyle the one side more then the other, & but few of them wyll dye, but he may not be driuen hastely, nor laboured being so swolen, & the substaunce of it is but wind, & therfore he wold be softly driuen & not sit down. Howbeit I haue sene a man take a knife & thrust him thorow y skin & the flesh .ii. inches depe or more, vi. inches or more fro the rige bone, that the

wynde

wynde may come out. For the wynd lieth betwene the flesh and the great paunche.

¶ Rysen vpon & the remedy therfore,

Another disease is called Rysen vpon, & no man can tell how nor whereof it cōmeth, but ye shal perceiue that by swellyng in the head, & speciallye by the eyen, for they wil run on water & close his sight and wyll dye shortlye wythin an houre or two, if he be not holpen. Thys is ẏ cause of his disease: there is a blyster rysen vnder the tong, the which blister must be slit with a knife a crosse, when you haue pulled out the tong rub the blyster wel wyth salt, & take a hens egge & breake it in the beastes mouth shel & al, and cast salt to it & hold vp the beastes head that al may be swalowed downe into the body. But the breakyng of the blyster is the great help, and dryue the beast a lyttle about, & thys shal helpe hym by the helpe of Jesu.

¶ The turne and remedy therfore.

There be beastes that wyl turn about when they eat their meate, & wil not fede, & is in great ieopardy for fallyng in pits, diches or waters, & it is because ther is a bladder in the forehead betwene the brayne pan & the braines, the which must be taken out or els he shall neuer mende but dye at length, & this is the remedye &

the greatest cure that can be on a beaste. Take that beast & cast hym down & binde his four fete together, & with thy thombe thrust the beast in the forehead, and where thou findest the softest place, there take a knyfe & cut the skyn three or four ynches on both sides betwene the hornes, and as much beneath toward the nose, & flea it & turne it vp, & pyn it fast wyth a pyn. And wyth a knyfe cut the brayne pan two ynches brod, & thre ynches long, but se that knife go no deeper then the thickenes of the boue for perishyng of the brayne, and take away the bone, & then thou shalt se a bladder ful of water two ynches long & more. Take that out & hurt not the brain & then let downe the skyn and sow it fast ther as it was before, & bynde a cloth two or three fold vpon his forehead to keepe it from colde & wete. x. or. xii. dayes: Thus haue I sene many mended, but if ỹ beast be fat, & any reasonable meat vpon hym, it is best to kil hym, for thẽ ther is but litle losse, & if the bledder be vnder the horn, it is past cure. A shepe wil haue the turn as wel as a beast, but I haue sen non mẽded

¶ The warry brædes & the remedy.

THer be beastes that wil haue warry-brædes in diuers parts of their body & legs, and this is the remedye. Cast hym

downe

downe & binde hys four feete together, & take a culture or a pair of tonges or such other yron, & make it glowyng hot, and if it be a long warrybræde, seare it of harde by the body, and if it be in the begynnyng and be but flat, then lay the hote yron vpon it, & seare it to the bare skyn, & it wyll be whole for euer, be it horse or beast.

¶The foule and remedy.

THer be beastes that wil haue ẏ foule & that is betwene the clæs, somtime before & somtime behinde, & it wyll smel & cause hym to halt, & this is the remedy. Cast him down & binde his foure fæte together, and take a rope of heare or a rope hard writhen together, & put it betwene his clees, & draw the rope to & fro a good season til he blæde wel, & thē lay to it soft made tar, & binde a cloth about it that no myre nor grauel come betwene the clæs, & put him in a pasture, or to stande styll in the house, and he wyl be shortly whole.

¶The gout without remedy.

THere bee beastes that wyll haue the gout, and most commonly in the hinder fæte, & wyl cause hym to halt and go starkely. And I knew neuer man ẏ could helpe it or fynde remedy therfore, but alonely to put him in good gras & fede him.

¶To reare calues.

IT is conuenient for a husband to rere calues, & specially those that come betwene Candlemas & May, for that season he may spare mylke best, & by that tyme the calfe shalbe wayned ther wyl be grass ynough to put hym vnto. And at wynter he wyl be byg ynough to saue hym self amoug other beastes wyth a lyttle fauour. And the dam of the calfe shal bul again, & bring another by the same time of ỹ yere, and if thou shalt tarye tyll after May, the calfe would be weake in winter, and the dam would not bul agayne, but oft tyme go barren. And if thou shalt reare a calfe that cõmeth after Michaelmas, it wyl be costly to kepe the calfe al the wynter season at hey, & the dam at hard meat in the house, as they vse in the playn champion coũtries. And a cow shal geue more milk with a lytle graſſe & strawe lying wythout in close, then she shal do with hey & strawe lying in a house, for the hard meat dryeth vp the mylke, but he that hath no pasture must do as he may. But yet it is better to the husbande to sell those calues then to rere them, because of the cost, & also for ỹ profit of the mylke to his house, & the rather the cow wyl take the bul. If the husband go with an ore plow, it is conuenięt that he rere two ore calues, & twoo cowe

calues

calues at the least to vphold his stock, & if ye may do no it will be more profit, and it is better to wayn thy calues at gras then at hard meat, if they went to gras before And that mā that may haue a pasture for his kye & another for his calues, & water in them both, then may he rere and brede good beastes with lyght cost. And yf thou wayne thy calues with hey, it wyll make them great bellies, & the rather they wyl rot when they come to gras, & in wynter they wold be put in a house by thē selfe & geuen hey at nightes, & put in a good pasture in the day, & they shalbe muche better to handle whē they shalbe kyē or oxen

¶ The gelded calues.

IT is tyme to gelde his oxen calues in the olde of the Moone, when they be x. or. xx. daies old, for thē it is least ieopardy, & the ore shalbe the more hyer and the longer of body, & the longer horned, and y may well be proued to take. ii. ore calues both of one kinde, one making, & both of one age, geld one of them, & let the other go forth & be a bul, and put them both in one pasture tyl they be four or fyue yeare old, & then shal ye se the ore calfe far greater euery way then the bull. There is no cause but the gelding, & if thou geld them not til they be a yere old, ther is more ieo-

pardi, he shalbe les of bodi & shorter horn

¶ Horses and mares to draw.

A husbād may not be without horses & mares or both, & specially if he go with a horse plow, he must haue both his hors to draw, & hys mares to bring colts to vphold the stock, & yet at many tymes they may draw wel if they be wel handeled. But they maye not beare sackes nor be ryden vpon no iourneis whē they be with fole, & specially whē they haue gone with fole. xx. or. xxiiii. weekes, for then is the greatest ieopardy. For if she be riden vpon & set vp vote or turned out, & take cold, she wyl cast her fole, the which wold be great losse to the husband. For she wyl labour and beare when she hath foled, & draw when she is with fole as wel as the horse. It is conuenient for the husbande to know when his mare wold be horsed. It is the cōmon saying that she wyl take the horse within. ix. or. x. dayes next after that she hath foled, but y saying I holde not with, for if she so do she wyl not hold therto, for that horse doth driue her to it, but. xx. daies after is tyme inough to bring her to a horse, for she wil not holde to it, except she be kene of horsing, & that shall ye knowe by her shap, for that wyll twyst open & close againe many times

in

in an houre. And the bryng her to a horſe & let her be with him a day or a nyghte, & that is ſufficient, for it is better to kæpe the horſe from the mares, the to go with them for diuers cauſes, and ſpecially he ſhal be more lucky, & the mo horſe coltes ſhal he get. But he that hath very many may not alwai attend them, but let them go together & take as God ſends it. Some men hold an opinion, that put a horſe to a mare in the beginning of the mone, after it be prime, & he ſhal get a horſe fole. And ſome men ſay to the contrary, that if he be put to the mare in the olde of the mone, he ſhuld get horſe foles. And I ſay it maketh no matter whether, for thys cauſe I haue proued. I haue my ſelfe. xl. mares & more, able to beare the horſe, & from May dai vnto S. Bartelmews day I haue. v. or. vi. horſes going with them both day and nyght, & at the folyng time I haue vpon one day a horſe fole, and on the next day or ſeconde a mare fole, & on the third or fourth day next after a horſe fole, & on the next day or ſeconde a mare fole, & on the third or fourth day next after a horſe again & ſo euery weke of both ſortes, and by their opinion or reaſon I ſhold haue. xiiii. daies together hors foles & other, xiiii, dayes together mare foles;

And me semes that those men that holde that opinion spake sophistically, that yf so be they layd any wagers therupō that they should both wyn in their owne conceit by this reason: whether it wer got in the newe of the Moone or the olde of the moone it is a horse fole, because a horse gat it, though it be selfe fole, & it is a mare fole, because a mare foled it, though it be a horse colt. And so (diuersis respectibus) their opinions maye be true. But of one thyng I am certayn, that some one horse will get more horse foles then some other horse wyll do. And lykewyse a mare wyll do, though they be horsed both wyth one horse. Me semeth there is no reason why, but the lustynes of the nature of both parties whether of them shal haue the domination. But if ye haue mares of diuers colours, then do as I do, seuer them in diuers parcels, & put to your whyte mares a gray horse or a white horse, that hath no white rath in the forhead, & to your gray mares a white horse, so that he be not all white skymmed about the mouth. And to your mares of colour that haue no white vpon them, a coloured horse y hath much white on hym, & to your coloured mares of mean white, a horse of colour of mayn whyte. And thus shal ye haue wel coloured

colts,

colles, it makes no matter of what colour the horse be of, so he be neuer whyte nor gray. For if ye put a whyte horse to a coloured mare, she shal haue most cōmonly a sandy colt like an yron gray, neyther like syre nor dam. Howbeit I haue sene & knowen manye mares ẏ woyll haue their colt like the horse ẏ gat it, the which is against kind of mares. for a mā mai rather get one good horse thē many good mares

¶ The losses of a lambe, a calfe, or a fole.

IT is lesse hurt to a man to haue hys cow to cast her calfe, then a Ewe to cast her lambe. For the calfe will sucke as much mylke er it be ready to kyll, as it is worth, & of the ewe cōmeth no profit, of ẏ mylk but the lambe. Howbeit they vse in some places to milk their ewes whē they haue wained their lambes, but ẏ is great hurt to the ewes, & will cause them ẏ they will not take the ram at ẏ time of the yere for pouerty, but go barren. And if a mare cast her fole, that is thrise so great los, for if the fole come of a good breede, as it is necessarye euerye man to prouide, for as muche costes & charges hath a bad mare, as a good: In short space the fole wt good kepyng may be sold for as muche money as would bye many alues and lambes.

What catel shuld go together in a pasture

Beastes

Beastes alone, nor horses alone, nor shepe alone (except it be shepe vpon a very hye ground) wyll not eate pasture euen, but leaue many in fees & hye grasse in diuers places, except it be ouerlayde with cattel: Wherfore know that horses & beasts will agree wel in one pasture, for there is some maner of gras that a horse wil eate as a beast wil not, as the sitches, flashes, & low places, & al the holow bundes & pypes grow therin. But horses and shepe wyll not so well agree, except it be shepe to fede, for a shepe wil go on a bare pasture, & will eats the sweetest gras, & so wyl a horse, but he would haue it longer. Howbeit he wil eate as nye the earth as a shepe, but he cannot so sone fyl his belly. To a.c. beastes he may put .xx. horses if it be low ground, and if there be grasse ynough put in a.c. shepe, & so after y rate be the pasture more or lesse, & after thys maner they may fede and eate the close euen, & leaue but few tuftes. And if it be hye ground, put in mo shepe & les beastes & horses. Milch kye and draught oxen wil eate a close much barer, then as many fat kye & oxen. And a mylch cowe maye haue to much meate, for if she ware fat, she wyl the rather take the bul, and geue lesse mylke, for the fatnesse stoppeth the

powers

powers & the vaine that should bring the mylke to the paps. And therfore meane gras is best to kepe her in meane estate. And if a cow be fat when she wyll calue, then is there great ieopardy in her, & the calfe shalbe the lesse, but ye cannot geue your draught oxe to much meate, except it be the after moth of a low mowen meadow, for that wyll cause him to haue the gyre, & then he may not well labour. If there be to much grasse in the close, the cattel shal fede a great deale the worse, for a good byt to the eareb is sufficient, for if it be long, the beast wyll byte of the top & no more. For that is wete, and the other lyeth styl vpon the ground and rotteth, & no beastes wyll eate it but horses in winter. but these beastes horse & shepe may not be fodered together in wynter, for then they wold be seuered, for eis the beastes with their hornes wyll put both the horses & the sheepe and gore them in their bellies. And it is necessary to make standing cratches to cast their fodder in, and the stalles set nye ynough together for pullyng their fodder to hastely out for shedding. And if it be layde vpon the earth, the fourth part therof wil be lost, & if ye lay it on y earth, lay it euer time in a new place, for the old wil mar the new.

The properties of horses.

THou grasier that maye fortune to be of myne opinion or condicion to loue horses & yong colts or foles to go among thy cattel, take hede that thou be not begiled as I haue bene an hundred tymes & more. And first thou shalt knowe that a good horse hath .iiii. properties, that is to say .ii. of a man .ii. of a bauson or badger, iiii. of a Lyon .ix. of an ore .ix. of a hare .ix. of a fore .ix. of an asse, & .x. of a woman.

¶ The two properties that a horse hath of a man.

THe first is to haue a proud hart, & the second is to be bold and hardy.

The two properties of a Bauson.

The first is to haue a white rase or a bal in ỹ forhead, ỹ secõd to haue a white fote

The .iiii. properties of a Lyon.

The first is to haue a broad brest, the seconde to be styffe docked, the thirde to be wilde in countenaunce, the fourth to haue foure good legs.

The .ix. properties of an Ore.

The first is to be broade rybbed, the second is to be low brawned, the third to be short pasturned, the fourth to haue great synewes, the fift to be wyde betwene the chaps, the sixt to haue great nosethirls, ỹ seuẽth to be big on the chine, ỹ eight to be fatte wel fed, ỹ ninth to be vpright stading

The

The.ix.properties of a Hare.

The fyrst is styffe eared, the seconde to haue great eyen, the third rounde eyen, the fourth to haue a leane heade, the fyft to haue leane knees, the syxt to be wight on foote, the seuenth to turne vpon a lyght ground, the eight to haue short buttocks, the nynth to haue two good fyllets.

The.ix. properties of a Foxe,

The fyrst is to be pricke eared, ẏ second to be litle eared, the third to be round syed, the fourth to be side tayled, the fift to be short legged, the sixt to be blacklegged the seuenth to be short trotting, the eyght to be wel colored, ẏ.ix.to haue a litle hed.

The.ix.properties of an Asse.

The first is to be smal mouthed, the second to be long rayned, ẏ third to be thin cressed, the fourth to be straycht backed, ẏ fift to haue smal stones, ẏ sixt to be lath legged, the.viii.to be round foted, ẏ viii.to be hollow foted, ẏ.ix.to haue a rough fote.

The.x.properties of a ~~woman~~.

The first is to be mery of chere, ẏ secõd to be wel paced, the third to haue a broad forhed, ẏ fourth to haue brod buttocks, ẏ fift to be hard of ward, ẏ sixt to be easy to leape vpon, the.viii.to be good at lõg iourny, the.viii.to be wel sturring vnder a mã the.ix.to be alway busy with the mouth,

the

the.x.euer to be tchewing on the brydle.

It myght fortune I could shew as many defauts of horses as here be good properties, but then I should breake my promyse that I made at Grombald brydge, the fyrst tyme that I went to Rypon for to bye coltes. But it is to suppose that if a horse want any of these properties that he shuld haue a defaut in the same place, and this is sufficient for thys tyme.

¶ The diseases and sorance of horses.

NOwe it is to be knowen the sorance and diseases of horses, and in what partes of their bodies they be, that a mā may the rather perceiue them. And howbeit that it may be agaynst my profit, yet I wyl shew you such as cōmeth to mind.

The lampas.

In the mouth is the lampas, and is a theyke skyn ful of bloude hangyng ouer his tæth aboue, that he may not eate.

The barbes.

The barbs be litle paps in a hors mouth & let him to bite, these.ii.be sone holpen.

Mornyng of the tong.

Mornyng of the tong is an euyl disease and hard to be cured.

Pursy.

Pursy is a disease in a horse bodye, and maketh hym to blowe short, and appea-

reth

reth at hys nosethrels, and commeth of colde, and may be well mended.

Broken wynded.

Broken wynded is an yll dysease, and cometh of runnyng or ryding ouermuch, & specially shortly after he is watered, & apereth at his nosethril, at his flank, & also at his tuel, & wyl not be mended, & wil much blowe & cough if he be sore chafed, & it wyl lease appere when he is at gras.

Glaunders.

Glaunders is a disease that maye be mended, and commeth of a heate and a sodayne cold, and appeareth at his nosethrils and betwene hys chalbones.

Wornyng in the chyne.

Wornyng in the chyne is a disease incurable, & it appereth at his nosethrils like oke water. A glaunder when it breaketh is lyke matter, broken wynded and pursynes is but short blowyng.

Stranguilyon.

Stranguilyon is a light disease to cure a horse & wyl be very sore syeke therof, & cometh of a chafyng heate that he sweat and after it wyl ryse and swel in dyuers places of his body as muche as a mans fyst, and wyll breake by it selfe if it bee kept warme, or els there is ieopardy.

The pawe.

The pawo is a sorance in a horse eye, & is lyke a gristle, & may be wel cut out, or els it wyl put out hys eye, and the horse that hath owe, hath commonly two.

Blyndnes.

A horse wyl waxe blynde wyth labour, and that may be cured betyme.

Vyues.

The vyues is a sorance vnder a horse eare betwene ye ouerend of the chalbones and the neck, & are round knots betwene the skyn & flesh like tennis bals, & if they be not kild they wyll waxe quicke, & eate the rootes of the horse eares and kil him.

The cordes.

The cordes is a thing that wyll make a horse to stumble & oft to fal, & apereth before the further legs of the body of ye hors & may wel be cured in. ii. places, & ther be but few horses but they haue part therof.

The farcion.

The farcion is an yll sorance, & may be wel cured in the beginning, & wil apere in diuers places of his body. & ther wyl ryse pimples as much as halfe a walnut shel, & they wil folow a vain & wil breake by it self. And as many horses as do play wyth him that is sore, & gnap of ye matter that rūneth out of the sore, shal haue the same sorance within a month after, & therfore

kepe

kepe the ſick from the whole, & if that ſo-rance be not cured betime, he will dy of it

A malander.

A malander is an euyl ſorance & maye be wel cured for a tyme, but with yl kee-ping it wyll come agayne & appereth on the further legges in the bendyng of the knæ behynde, & is lyke a ſcab or ſkal. And ſome horſe will haue two on a leg within an ynche together, and they wyl make a horſe to ſtumble, and other while to fall.

A ſcelander.

A ſcelander is in the bendyng of the leg behynde, lyke as the malander is in the bendyng of the leg before, and is like a malander and may be cured.

A ſerewe.

A ſerew is an yl ſorance, and is lyke a ſplent, but it is a litle longer and more, & lyeth vp to the knæ on the inner ſyde, & ſome horſes haue a thrughe ſerewe on both ſides of y leg, and y hors muſt nedes ſtumble and fal, & hard is it to be cured.

A ſplent.

A ſplent is the leaſt ſorance that is, that alway continueth excepte the lam-pas. And many men take vpon them to amende it, and do payre it.

A ryng bone.

A ryng bone is an yl ſoran-e, and appe-

reth before on the foote aboue the hoofe as wel before as behind, & wil be swolen thræ inches brode, & a quarter of an inch or more of heigth, and the heare wil stare and waxe thynne, and wyl make hym to halt, and is yl to cure if it grow long.

Wyndegalles.

Windgals is a lyght sorance & cōmeth of great labour, & appereth to either side of the ioynt aboue ẏ fitloks aswel before as behinde, & is a lytle swolen wͥ winde.

Morefound.

Morefound is an yll sorance & cōmeth of ry[illegible]g fast tyl he sweate, and then set vp sodenly in a cold place wythout lytter and take cold on his fæte, & specially before, and appeareth vnder the hole in the hart of the foote, for it wyl growe dunne and waxe whyte and cromely lyke a pomis. And also it wyl appeare by processe by the wrynkles on the hoofe, & the hofe before wyll be thycker and more bryckle then if he had not be morefounde, nor he shall neuer treade so boldlye vppon the harde stones as he dyd before, but he wyl not be able to beare a man a quarter of a yeare or more, and wyth good parynge and shooyng as he ought to be he wyl do good seruice.

The coltes euyl.

Coltes

Coltes euyll is an euyll dysease, and commeth of rankenes of water & bloud, and appeareth in his foote, for there wyl be swel great, and wyll not be hard, and some be cured in the begynnyng &c.

The bottes.

The bottes is an yll disease, & they lye in a hors maw, and they be an inche long white coloured & a red head, & as muche as a fingers end, & they be quicke & sticke fast in the maw sides, it apereth by stampyng of the hors or trembling, and in the begynning there is remedy ynough, and if they be not cured betime, they wil eate through hys mawe and kyll hym.

The wormes.

The wormes is a lyght disease & they lye in the great paunche in the belye of the hors, and they are shynyng of colour lyke a Snake sixe inches in length great in the myddst & sharpe at both endes, & as much as a spyndle, & wyl sone be kylled.

Affreyde.

Affreide is an yl disease & commeth of great labor & rydyng fast wyth a cõtinual sweat, & the sodenly to take a great cold his legs wil be stiffe & his skyn wyl sticke fast to hys sydes and may be weil cured.

Sauigall.

Sauigal is a sorawe, hurt wyth a sad-

bell, or wyth the buckle of a cropper, or ſuche other in the myddeſt of the backe, and may be lyghtly cured.

A ſpauen.

A ſpauen is an yl ſorance, whereupon he wyl halt, & ſpecially in the begynning & appereth on the hinder legges wythin, and againſt the ioynt, & it wyll be a lyttle ſwollen and hard. And ſome horſes haue thorough ſpauen, & appereth both wythin and without, & thoſe be yl to be cured.

A courbe.

A courbe is an yll ſorance, and maketh a horſe to halte ſore, and appereth vpon the hinder legges ſtreight behinde vnder the cambozell place, and a litle beneath ye ſpauen, and wyll be ſwollen & yll to cure if it grow longe vpon him.

The ſtryng halt.

The ſtring halt is an yll diſeaſe, & maketh him to twych vp his leg ſodaynly, & maketh hym to halt, & cõmeth ofte wyth a colde, & doth not appere outward.

Enterfyre.

Enterfyre is a ſorance & cõmeth of yll ſhoyng & appereth oft both behind, & before betweene the fete againſt the fitlocks there is no remedy but good ſhoyng.

Pyllettes.

Pyllettes is an yll ſorance & appereth

in

in the kytlocke behinde, and causeth the heare to shed thre or .iiii. inches of length and a quarter of an inch in bredth, lyke as it were bare and yl to cure, but it may be perceiued specially in winter tyme.

The paynes.

The paynes is an yll sorance and appeareth in the ãtlockes, and wyl swell in wynter tyme and syse of water, and the heare wyll stare and be thynne and yll to cure, but it wyl be sene in wynter.

Cratches.

Cratches is a sorance wil cause a hors to halt, & cõmeth of yl keeping, & appeareth in the pasturnes like as the skin wer cut ouerthwart that a man may lay in a wheate straw, and it is soone cured.

Attaynt.

Attaynt is a sorance that commeth of an outreaching if it be before, and if it be behynde it is of the treadyng of another horse, the whych may be soone cured.

Graueleng.

Graueling is a hurt wil make an horse to halt, and commeth of grauel and litle stones that goeth in betwene the slough & the hart of the fote, & is sone mended.

Acloyed.

Acloyed is a hurt that commeth of yll shoing when a smyth driueth a nayle in-

to the quicke, the wbych wyll make hym to halt, and is soone cured.

The scab.

There is a disease among horses is called the scabbe, and it is a sore in diuers places of hys bodye. And it commeth of pouerty and yl keping, and is most commonlye among olde horses, and wyll dye thereupon, and may be well cured.

Lowsy.

There be horses that wyl be lowsy, & it cōmeth of pouerty, cold, & yl keping, & it is most cōmonly among young horses, & men take litle heede vnto it, and yet they will dye therupon & it may be soone cured.

Wartes.

Ther is a defaut in a hors that is neyther sorance, hurt, nor disease, & that is if a hors want wartes behind beneath the spauen place, for then he is no chapmās ware if he be wild, but if he be tame and haue ben rydden vpō, thē caueat emptor beware the byer, for ỳ byer hath both his eyen to see, & hys hands to handle. It is a saying ỳ such a hors shuld dy sodenly whē he hath lined as manye yeres as ỳ mone was dales old, or such time as he was soled. The saying of the frenchman.

These be sorance, hurtes and diseases, that bee come vnto my mynde, and the

french

french man sayth: Porte de sange et de eschine sont maladies saunce medicine. The mourning of the tong & of the chine are diseases wythout medicine or remedy, & furder he sayth: Gardes bien que il soit clere de view, que tout trauel ne soit perdu. Be wel ware that he be cleare of sight, least al thy trauel or iourney be lost or night. And because I am a horse mayster my self, I haue shewed you ẏ sorãce & diseases of horses, to thentent that mẽ shuld beware & takegood hede what horses thei bie of me or of ani other. Howbe it I sai to my customers, & those ẏ bie ani horses of me, and euer they wyl trust any hors corsar while they lyue, trust me.

¶ The diuersitye betwene a hors mayster, a corsar, & a horse leache.

A Hors mayster is he that byeth wylde horses or coltes or brædeth them and selleth them agayne wylde, or breaketh part of them & maketh them tame & thẽ selleth them. A corser is he ẏ byeth al ryd den horses & selleth thẽ again. The horse leach is he ẏ taketh vpon him to cure & amend al maner diseases & sorances ẏ horses haue, & whẽ these. iii. be met, if ye had a poticary to make the fourth, ye myght haue such. iiii. ẏ it wer hard to trust ẏ best of them. It wer also conuenient to shew

medicines & remedies for all these diseases & sorances, but it wouide be to long a proces at thys tyme, for it wouide be as much as half this boke, & I haue not the perfit cuning nor the experience to shew medicines & remedies for them all. And also the horse leache wouide not be content therewyth, for it myght fortune to hurt or hynder their occupacion.

¶ Of Swyne.

NOw thou husband that hast both horses & mares, beastes & shepe, it were necessari also that thou haue both swine & bæs, for it is an old saying: he that hath both Shepe, Swyne and Bæs, sleepe he, wake he, he may thriue. And that saying is because that they be those things that most profit ryseth in shortest space & least cost. Then se how many swyne thou art able to kæpe, let them be bores & sowes al, & no hogs. And if thou be able to reire sixe pygs a yere, then let two of them be bores, & four of them sowes, & so to contimue after the rate. For a bore wyl haue as lytle keeping as a hog, & is much better then a hog, & more meat on hym, and is ready at al tymes to eate in the wynter season, and to be layd in sowse. And a sow or she be able to kyl, shal bryng forth as many pigs or mo as shr is worth, & her

body

body is neuer ye worse, & wyll be as good bacon as a hog, & asketh litle keping, but at such time as she hath pygs. And if thy sow haue more pigs then thou wilt rere, sel them or eate them, & reire those pygs that come about lent tyme, speciallye in the beginning of sōmer, for thei cānot be rered in wynter for cold wout great cost.

¶ Of Bees.

BEes is a lytle charge but good attendaunce at the time that they shal cast the swarme. It is conuenient that ye hiue be set in a garden or an orcharde, where as they may be kept frō the north wynd, and the mouth of the hyue towarde the sunne. And in June & July they doo most cōmonly cast, & they wold haue som low trees nye vnto them before the hiue, that the swarme may light vpon, & when the swarme is knit, take the hyue & splent it within thre or four splentes that the bees may knyt their combes vnto, & anoynte the splentes & the sides of the hyue wyth a lytle hony, & if thou haue no hony, take sweete creame, and then set a stoole or a fourme nye the swarme, & laye a cleane washen shete vpō the stoole, & then ho'd the smal end of the hyue downward, and shake the bees into the hyue, & quickelye set it vpon the stoole, & turne vp the corners

ners of the shete ouer the hiue, & to leaue one place open that the bees maye come in & out, but thou mai not fight nor striue with them for no cause, & to laye nettels vpon the bowes wher as they were knyt to driue them from the place, & so watch thé al that they go not away, & at nyght when all be gone vp into the hyue take it away, & set it wher it shall stand & take away the shete, & haue clai redy tempered to lay aboue it vpon the boorde or stone wher it shal stand, that no winde come in but the bord is better & warmer, & leaue an hole open on y south side of .iii. inches brod & an inch of height for y bees to com in & out. And then make a couering of wheate straw or rye strawe to couer, and house the hyue aboue, & set the hiue two foote or more from the earth vpō stakes so that a mouse cannot come to it, & also nether beasts nor swine. And if a swarm be cast late in the yere they would be fed with honey in winter, & layd vpon a thyn narow or a thyn slate or lead & put into y hiue, & another thyn bord woulde be set before euery hiue mouth that no wynde come in, and to haue foure or seue lyttle nickes made on the neather syde, that a bee maye come out or go in, & so fastned that the winde blow it not downe, and to

take

take it when he wil. And the hiue ỳ is fed to stop the mouth cleane that other bees cõme not in, for if they do, they wyl fyght and kyl eche other. And beware that no waspes come into the hiue, for they wyll kyl the bees and eate the honye. And also ther is a bee is called a drone, & she is greater then another bee, & thei wil eat ỳ hony & gather nothing, & therfore they wold be kylled, & it is a sayinge ỳ she hath lost her sting & ỳ she wil not labor as ỳ other do.

¶ How to kepe beastes & other cattel.

If a husband shal keepe cattel well to his profit, he must haue seuerall closes & pasture to put his cattel in, ỳ which would be wel quicksetted, ditched, & hedged that he may sever his byggest cattell from the weakest at his pleasure & specially in winter time when they shalbe fodered. And though a mã be but a farmer & shal haue his farme .xx. yeres, it is lesse cost for him & more profit to quickset dich & hedge, then to haue his cattel go before the herdmẽ. for let the husband spend in thre yeres as much mony as the kepyng of his beastes, sweyne and shepe doth cost him in ỳ yeres. Then alwai after he shal haue al maner of cattel wt the tenth part of the cost, & the beasts shal like much better, & by this reasõ the herdmã will haue

for

for euery beaſt .ii.d. a quarter, or there a-
bout. And the ſwyneheard wyll haue for
euery ſwine a peny at the leaſt, therefore
he muſt haue a ſhepheard of his owne or
els he ſhall neuer thryue. Then recken
meate, drinke & wages for his ſhepherd,
the herdmans hyre, & the ſwyneheardes
hire, theſe charges will double his rent or
nye it, except his farme be aboue .xl.s. by
yere. Now ſe what his charges be in thre
yeres, let him ware as muche money in
quycke ſetting, dytching & hedging, and
in thre yere he ſhalbe diſcharged for euer
more, & much of his labour he & hys ſer-
uauntes may do with their own handes,
and ſaue much mony. And then hath he
euery field in ſeueralty, & by the aſſent of
the lordes & the tenaunts euerye neygh-
bour may exchaunge landes with other.
And thé ſhal his farme be twyſe ſo good
in profit to the tenaunt as it was before,
and as much land kepe in tyllage, & then
ſhal not the rich man ouer eat the poore
with his cattell, & the fourth part of hey
and ſtraw ſhal ſerue his cattell better in
a paſture, then four times ſo muche wyl
do in a houſe, & leſſe attendance & better
the cattel ſhal like. And ỹ chief ſafegarde
for corne both day and night that can be.

¶ To get ſetes and ſet them.

And

And if thou haue pasture, thou muste nedes haue quicksetting, ditching, & plashyng when it is grene & commeth of age. Then get thee quicksets in the wod countrey, & let them be of white thorne & crabtree, for they be best, holly & hasell be good. And if thou dwel in the playn country, then may thou get both ash, oke and elme, for those wil encrease much wood in short space. And set thy oke sets & the ashe, x. or. xii. foote a sunder, & cut them as thou doest thy other sets, and couer them ouer wyth thornes a lytle, ỳ shepe and cattel eate them not. And also wede them cleane in mydsomer mone or sone after, for the wedes if they ouergrow wil kyl the sets. But get no blacke thorn for nothing, for that wil grow outward into the pasture, & doth much hurt in the gras and teareth the wool of the sheepe. It is good tyme to set quycke sets from that tyme the leaues be fallen, vnto the ladye day in lent, & the sandy ground or grauel set fyrst, then clay ground, & then meane ground, & the medow or marres ground last, for the sandy and the grauel wyl dry anon, and then the quickset wyl take no roote, except it haue great wete, for the molds will lye if it be ditched in februarye or March, and lykewise clay ground. &c.

And

And make thy sets long inough that thei may be set depe inough in the earthe, for then they wyll growe the better. And to stand halfe a fote, & more aboue thearth, that they may spring out of many braunches. And thẽto take a lyne & set it wher thou wylt haue thy hedge, & to make a trench after thy lyne spare away ꝑ gras wher the quicksets shalbe set, & cast it by, wher the earth of the ditche shal lyẽ, and dig vp the mulde a spade graffe depe, & put in the sets & dyg vp more mulde & lay vpon that set, & so peruse tyll thou haue set thy sets, & let them leane toward the ditche. And a foote from that make thy ditch, for if ꝑ make it to nye thy sets the water may fortune to weare the ground on that side, & cause the sets to fal down.

To make a dytche.

If ꝑ make thy ditch foure foote brode, then it wold be two fote & a halfe deye, & if it be .v. fote brod, then .iii. foote deepe, & so according, & if it be .v. foote brod, then it wold be double set & the rather it wold fence it self, & the lower hedge wil serue.

To make a hedge.

Thou must get ꝑ stakes of hart of oke for those be best, crabtre, blackthorne, & elder be good. Red withy is best in marysh ground, ash, maple, hasel, and white

thorne

thorne wyll serue for a tyme. And set the stakes within two fote & a halfe together except thou haue verye good hederyng & ledge to bynde wyth. And if it be double endered it is muche the better & greater strengthe to the hedge, & muche lenger it will last, & lay thy small trouse or thornes that thou hedgest with al ouer thy quicksets, let thy stakes be well driuen that the poynt take the hard earth. And whē thou hast made thy hedge and endered it wel, then take thy mal agayne & driue down thy enderyng and also thy stakes by and by. For with the winding of thy endrings thou doest loose thy stakes, and therefore they must nedes be driuen new and hardened agayne, and the better that stake shall be dryuen when he is well bounden.

¶ To plash or piech a hedge.

IF the hedge be .x. or .xii. yeres growing, sithe it was firste set, then take a sharp hatchet or a hand bil, & cut the sets in a playn place nygh vnto the earth the more halfe a sunder, and bende it downe toward the earth, & wrap & winde him together, but alway se that the top lye hier then the rote a good quantity, for els the sap wil not run into ỳ top kindly, but by proces the top wyl dye, & then set a lytle hedge on ỳ backside & it shal nede no more

mending

mēding many yeres after, & if the hedge be of. xx. xxiiii. or. xxx. yeare of age syth it was fyrst set, then winde in fyrste all the nethermost bowes, and wynde them togyther, and then cut the sets in a playne place a lytle from the erth the moze half a sonder, and to let it slaue downewarde and not vpwarde for dyuers causes, thē winde the bowes & braunches therof into the hedge, & at euery two fote or three fote to leue one set growing not plached and the toppe be cut of foure foote hygh or there aboute to stāde as a stake yf ther be any suche, or els to set another and to wynde the other that be plached aboute them. And if the bowes wyl not lye plain in the hedge, then cut it the moze halfe a sonder and binde it into the hedge, and then shall ye not nede for to mende that hedge but in few places xx. yeres after or moze: and yf the hedge be olde & be great stubbes or trees and they in the bottome that beastes may go vnder or be twene ẏ trees, then take a sharpe axe, and cut the trees or stubbes that grow a fote from ẏ erth or ther about in a playn place within an ynch or two ynches of the side, and let them slaue downward as I said befor and let the top of one tree lye ouer ẏ rote of another tree, & plech down the bowes

of

of the same tree to stop the holow places. And if all the holow & void place wyll not be filled and stopped, then scoure the old ditch & cast it up new, & fyll with earth all the voide places, & if so be these trees wyll not reche in euery place to make a sufficient defence, then double quicksett it, and ditch it new in euery place that is nedeful & set a hedge therupon, & to ouer laye the sets for eating of shepe or other cattel.

¶ To mende a hye way.

Me semeth it is necessary to shew my opinion how a hye way shoulde be amended. And first and principally se that ther be no water standing in the hye way, but that it be alway currat & running, nor haue no abiding in one place more then in another. And in somer when the water is dryed up, then get grauel & fyll up euery lowe place, & make them euen, somwhat descending or currant one waye or other, & if ther be no grauel nor stones to get, yet fyl it up with earth in the beginning of somer, that it may be wel hardened with cariage & treading upon, & it shall be well amended, if the water may passe away fro it, the which would be wel considered and specially e aboute London, where as they make muche more cost then nedeth. For there they ditch their hye waies on bothe

ades, & fyl vp the holow & low place wyth earth, & then they cast & laye grauel aloft. And when a great raine or water cõmeth & sincketh thorow the grauel & cõmeth to the earth, then the earth swelleth and bolneth & waxeth soft, & with treading & specially wyth cariage the grauell sincketh & goeth downward as his nature and kynd requireth, & then it is in maner as a quick sand, that hard it is for any thyng to go ouer. But if they would make no dytches in sõmer tyme when the water is dryed vp that a man may se al the holow & low places, then to cary grauell & fyll it vp as hye as the other knoles be, then would it not bolne nor swel nor be no quicke sand, & euery man may go beside the hye waye with their cariage at their pleasure, and this me seemeth is lesse cost & lenger wyll last with a litle mending when nede requireth, therefore me thinke if this wer very well loked vpõ, it shuld be both good & necessary for y purpose, for so I haue seene don in other places wher as I haue bene.

¶ To remoue & set trees.

If thou wilt remoue & set trees, get as many rootes with them as thou can, & breake them not nor bruse them by thy will. And if ther be any rote broken & sore bruled, cut it of harde by the roote as it is

bruled

bruſed with a ſharpe hatchet, els the rote wil dye. And if it be aſhe, elme, or oke, cut of al the bowes cleane & laue the top hole for if ÿ make him rich of bowes ÿ maketh him poore of thrift for .ii. cauſes, ÿ bowes cauſeth them to ſhake ſo wind & to loſe ÿ rotes. Alſo ÿe cannot be ſo clene get, but ſome of ÿ rotes muſt nedes be cut, & then ther wil not coume ſo much ſap and moiſtnes to the bowes as there dyd before, & if the træ be long, cut of the top two or thre yardes. And if it be an apple tree or peare træ or ſuch other as bereth fruit, the cut awaye all the water bowes and the ſmall bowes, ÿ the principal bowes may haue ÿ more ſap. And if ye make a marke which ſide of the træ ſtands toward the ſun ÿ he may be ſet ſo again, it is much the better

¶ Træs to be ſet without rotes & grow.

THer be træs wil be ſet wout rootes, & grow wel & ſpring rotes of the ſelues, & thoſe be diuers apple træs ÿ haue knots in the bowes, as caffes or wides, & ſuch other ÿ wyl grow on ſlauinges, & likewyſe popeler & wethy & they muſt be cut cleue heade ÿ træ ÿ they grow on, & the top cut clene of eyght or .x. foote length, & al the bowes betweene, & be ſet a foote deepe or more in ÿ earth in good ground, ye ſhal vnderſtand ÿ ther be four maner of wethies

that is to say, white wethy, blacke wethy, red wethy & osier wethye. White wethye will grow on dry grounde if it be set in the beginning of wynter, & wyl not growe in marsh ground, blacke wethy wyll growe better on marsh ground the on dry ground and red wethy in lyke maner, & osier wethy will grow best in water & moist ground. And thei be træs that will sone be norished & they will beare much wood, & they wold be cropped euery seuen or eyght yeare, or els they will die, but they may not be cropped in lap tyme nor no træs els. And in many places both that lordes, freholders and tenauntes will set such wethies pepelers in marsh ground to norysh wood.

¶ To fel wood for houlhold or to sell.

If thou haue any woods to fell for thy houlhold to burn or to sell, the fel that vnder wood fyrst in wynter, that thy cattel or beastes may eate, & brouse the tops and fel no more on a day but as muche as the beastes wyll eate the same daye or on the morow after. And as sone as it is wel eaten & broused, then kid it & set them on the endes & that will saue the bands from rotting, & they shalbe the lyghter to cary, and the better wyl they burn & lye in lesse roume. And when thou shalt bryng them home, make stacke of them set the nether

most

most course vpon the endes, & the second course flat vpon the syde & the endes outward, & the thyrd course fal on the syde ouerthwart the other, & so peruse them tyl thou haue layd al vp. And whē thou shalt bren them, take the ouermost fyrst.

¶ To shred, lop, and crop trees.

If thou haue anye træs to shed, lop or crop for the fyre woode, crop them in wynter ẏ thy beastes may eate the brouse and the mosse of the bowes. And also the yues, & when they be broused and eaten, dresse the wood & bow it cleane & cut it at euer bight, & reire the great wood to the top, & kyd the small bowes & set them on ende, and if thou shalt not haue sufficient wood, except thou head the træs and cut of the tops, then head them thræ or foure foote aboue any tymber, & if it be no timber tree but a shaken tree, or a hedge rote ful of knots, then hed him thirty fote hye or twenty at the least, for so farre he wyll beare plenty of wood & bowes and much more then if he were not heded. For a træ hath a property to grow to a certen bight & when he cōmeth to the hyght he stādeth styl, & groweth no hyer, but in bredth, & in conclusion the top wyll dye & decrease, & the body thriue. And if a træ be heded & vsed to be lopped & cropped at euery. xii. or

xvi. yeares ende or there about, it will bear much more wood by proces of tyme, then yf it were not cropped, and muche more profyte to the owner.

¶ How a man shuld shred, top or crop trees

IT is the cõmon gyse to begyn at the top of the tree when ye shalbe shred or cropped, because eche bow shuld lye vpon other when they shal fal, so that y weight of the bowes shal cause them to be the rather cut downe. But that is not best, for that causeth the bow to shaue downe the neather part, & pulleth away the bark frõ the body of the tree, the wych will cause the tree to be holow in that place in tyme cõming, & many times it shal hinder him. And therfore let him begin at the neather most bow fyrst, and with a light axe for an hand to cut the bow or both sides a foote or two foote from the bodye of the tree, & specially cut it more on the neather syde, then the ouer syde, so that the bow fal not straight downe, but turne on the syde, and then shal it not shaue nor breake no barke And euery bow will haue a new head, and beare much more wood, & by thi will without thou must needes doo it, crop not thy tree, nor specially bed him when the wind standeth in the north, nor in the east. And beware y thou crop him not nor bed him

specially

specially in sap tyme, for then wyll he dye wythin few yeres after, if it be an oke.

¶ To sel wood or tymber.

If thou haue any wood to sel, I aduise thee retayle it thy selfe, if thou maye attend vpon it, & if not, then to cause thy bayly or some other wyse or discrete man to do for thæ, & if it be smal wood to kyd it and sel it by the hundreds or by the thousandes, & if there be ashes in it, to sell the smal ashes to Coupers for garches, & the great ashes to whæle wryghtes, and the mean træs to plowe wryghtes, & the crab træs to mylners to make cogges & rongs And if ther be any okes both great & smal sel them and pyl them, & sel the bark by it self, & then sort the træs, the polles by thē self, the myddle sorte by them selfe, & the greatest by them selfe, and then sell them by scores or halfe scores, or hundredes as thou may, and to sel it hard by the earth, for one fote next vnto the earth, is worth two fote in the top, and to cut thy tymber long inough that thou leaue no tymber in the top, & to sel ẏ tops as they lye a great, or yls dres them & sel the great wood by it selfe, & the kidwood by it selfe, & to fal the vnderwod fyrst at any time betwene martilmas & holy roode day. And al the ashes betwene Martilmas & Candlemas, and

alokes as sone as they wil pyl vntyl May be done, & not after. Peraduenture ỳ greatest mā hath not the best prouision, & that is because the seruaunts wil not enforme these makes, & also may fortune their wold bye such woods them selfe or be partener of the same, & to aduise his lord to sel the. It is conuenient that the sales man ỳ selleth the wood to be partener with ỳ buier.

¶ To kepe spryng tyme.

In the wynter before that thou wylte fel thy wod make good & a sure hedge that no maner of cattel can get it. And as shortly as it is fallen let it be carted away or the spryng come vp, for els the cattell ỳ doth cary the wood wil eate the spryng, & when the toppe is eaten or broken, it is a great let hurt & hinderaunce of the goodnes of the spryng, for then where it is eate it burges out of many braunches, and not so far as the fyrst wold haue bene. A park is best kept when ther is nother man, dog nor foure foted beast therin except deare. And so a spryng best kept where is nother man nor four foted beast within ỳ hedge, but & there be much grasse and thou were loth to lose it, then put in calues newlye wayned & taken from their dams, & also wayning coltes or horses not past a yeare of age. And let thy Calues be taken away

at

at May, the coltes maye go lenger for eating of anye wood, but there is ieopardye both for calues, foles, & coltes for trickes or for beyng lowsy, the which will kyll the if they be not taken hede vnto. And seuen yeres it is the least y it will saue it self, but x. yeres is best. And then the vnder bowes wold be cut away & made kid therof, & the other will grow muche the better & faster. And if the vnderbowes be not cut awaye they will die, & then they be lost, and great hurt to y spring, for they take away y sap that shuld cause the spring to grow better

¶ Necessary thinges belonging to grafting

IT is necessari, profitable, & also a pleasure to a husband to haue peres, wardens, & apples of diuers sortes. And also cheries, filberds, bullas, damsons, plums walnuts, & such other. And therefore it is conuenient to learne how y shalt grafte. Then it is to be knowen what thynges y must haue to grafte wythall. Thou muste haue a grafting saw, the which woulde be very thyn & thicke toothed, & because it is thyn it will cut the narow kyrfe, & the cleaner for bruising the barke. And therfore it is set in a compas pece of yron fiue inches for to make it stiffe & big, thou must haue also a grafting knife an ynch broad with a thicke backe to cleaue the stocke withal.

And

And also a mallet to drive thy knife & thy wedge into the tree, and a sharpe knyfe to pare the stockehead. And another sharpe knife to cut ỹ grafte clene. And also thou must haue .ii. wedges of harde wood or of yron, a long smal one for a smal stock, & a broder, for a bigger stocke to open ỹ stock when it is clouen & pared, and also good tough clay & mosse, and also beasts or pyliyng of wethy or elme to bind them with.

¶ What fruit shoulde be first grafted.

Peares & wardens woulde bee grafted before any maner of apples, because the sap cõmeth soner and rather into the peare & warden tree, then into the apple tree & after s. Valentines day it is tyme to grafte both peres & wardens til March be cõmen, & then to graff apples til the Lady day, & then grafte ỹ, that is get of an olde apple tree kyst, for that wil bud before the grafte got of a yong apple tre late grafted & a peare or warden wold be grafted in a pere stock: & if ỹ can get none, thẽ grafte it in a crab tre stocke, & it wil do wel, & some men grafte them in white thorne, & then it wyl be the more harder & stony. And for al maner of apples the crabtre stock is best.

¶ How to grafte.

Thou must get thy grafles of the fairest lanles that thou can finde on the tree,

tree, & lat that it haue a good knot or ioint & an euen. Then take the saw & saw into thy crabtre in a faire plaine place, pare it euen with thy knife, & then cleaue y stock with thy great knife & thy malet, & set in a wedge, & open the stocke according to the thickenes of thy grafte, then take thy smal sharpe knife & cut the grafte on both sides in the ioynt, but passe not the mydst therof for nothing. And let the inner syde that shal be set into the stocke be a lyttle thynner then the vtter syde, & neare the neather poynt of the grafte the thynner, then proffer thy grafte into the stocke, & if it go not close, cut the grafte or the stocke tyl they close cleane, that thou canot put the edge of thy knyfe on neyther side betweene the stocke & the graff, & set them so that the tops of the graff bend a litle outward, & se that the wod of the graff be set mete with the wod of the stock, y the sap of the stocke may run straight & euen with the sap of the grafte, for the barke of the grafte is neuer so thick as the barke of the stocke. And therfore thou may not set the barkes mete in the vtter syde, but on the inner side, then pull away thy wedge, & it wyll stand muche faster. Then take tough clay like mary, & lay it vpon the stockhed, & with thy finger laye it close to y grafte,

and

and a litle vnder the head to kepe it moist and that no winde come into the stock at the cleauing. Then take mosse & lay ther vpon for chyning of the claye, then take a baist of white wethye or elme, on halfe a here, & bynde the mosse, the clay and the grasse together, but be well ware ȳ thou breake not thy grasse nother in the cleauing nor in the byndyng, & thou must set some thyng by the grasse that crowes nor byrdes do not light vpon thy grasse, for yf they do, they wyl breake them.

¶ To grasse betwene the barke & the træ.

Here is another maner of graffyng then this & soner done and sooner to growe, but it is more ieopardye for wynde when it beginneth to growe. Thou must saue thy stocke & pare the hed thereof as thou dydst before, but cleaue it not, then take thy grasse & cut it on the ioynt to the midst & make the tenaunt therof halfe an ynch long & a litle more all on one syde, & part the barke away a lytle at the poynte on the other syde, then ȳ must haue made redy a ponche of hard wood with a stop & a tenaunt on the one syde lyke to the tenaunt of the grasse. Then put the tenaunt of the ponche betwene the barke and the wood of the stocke, & put it out agayne, & put in the grasse & se that it ioyne close or

els mend it. And this cānot fayle, for now the sap cōmeth on euerye syde, but it wyll spring so fast y^t if it stand on plain ground the wynde is lykely to blow it beside the heads, for it hath no fastnes in the woode. And this is the best remedy for blowyng of, to cut or clip away some of the nethermost leaues as they growe, & this is ye best way to graffe & specially a great tree, the clay it & binde it as thou doest the other.

¶ To norish al maner of stone, fruit and nuts.

AS for cheries, damsōs, bullas, plums & such other may be set on the stones & also of the sciences growing aboute the træ of the same for they wyl sonest beare. Filberts & malnuts may be set on ye nuts in a garden, & after remoued & set where he wyl. But when they be remoued they wouldbe set vpon as good a grounde or better, or els they wyl not lyke.

¶ A short informacion for a yong gentleman that entendeth to thryue.

I Aduise him to get a copy of thys present booke, & to reade it from the beginning vnto the ending, wherby he may perceiue the chapters & contentes in the same, & by reason of oft reading he maye perfite what should be done at al seasone. For I learned two verses at grāmer scole

and

and thoſe be theſe: Gutta cauat lapidem, non vi, ſed ſepe cadendo: Sic homo fit ſapiens, non vi, ſed ſepe legendo. A droppe of water pearſeth a ſtone, not by hys owne ſtrength, but by his often falling: Euen ſo a man ſhalbe made wyſe, not by his own ſtrength, but by hys oft readyng. And ſo may this yonge gentleman, accordyng to the ſeaſon of the yere rede to his ſeruātes what chapter he wyl. And alſo for any other maner of profit cōtained in the ſame the which is neceſſary for a yong huſband that hath not the experience of huſbādry nor other thinges contained in this preſēt booke, to take good remembraunce & credence therunto. For ther is an old ſaying, but what auctority I cānot tel: Quod melior eſt practica ruſticorum, quam ſcięcia Philoſophorum. It is better the practiue or knowledge of an huſband mā wel proued, then the ſcience or cunning of a Philoſopher not proued. For there is nothyng touchyng huſbandrye and other profites contayned in thys preſent booke, but I haue had the experience thereof and proued the ſame. And ouer and beſide al this booke I wil aduiſe him riſe be time in the morwyng, accordyng to the verſe before. Hanat, ſactificat et diuitat ſurgere mane. And go about his cloſes, paſtures, fieldes

and

and ſpecially by the hedges, & to haue in his purſe a payre of tables, & when he ſeeth any thing that would be amẽded, to write it in his tables, as if he fynde any horſes, mares, beaſtes, ſheepe, ſwyne or geeſe in his paſtures that be not hys owne, & peraduenture thoughe they be hys own, yet he would not haue them to go there, or to finde a gap or a ſherd in his hedge, or anye water ſtanding in hys paſtures vpon hys gras, wherby he may take double hurte, both los of his gras, & rotting of his ſhepe and calues. And alſo of ſtanding water in his corne fields at the landes end or ſides and how he would haue his lands plowed donged, ſturred or ſowen. And hys corne weded or ſhorne or his cattell ſhifted out of his paſture into another, and to looke what ditching or quikſetting, or plaſhing is neceſſary to be had, & ouerſee his ſhepeheard, how he bādleth & ordreth his ſhepe and his ſeruauntes how they plow & doo their woorkes, or if anye gate bee broken down or want any ſtaues & go not lightly to open & tyne, & that it do not trail & that the windes blow it not open, with many mo neceſſary thinges that are to be loked vpon. For a man alway wādring or going about somwhat, findeth or ſeeth y is amiſs & would be amended, & aſſone as he ſeeth

any

any such defaultes, then let him take out his tables & write the defaultes, & when he cõmeth home to dynner, supper or at night, then let him call hys bayliye or hys head seruaunt & shewe hym the defautes that they may be shortlye amended, and when it is amended then put it out of his tables, this I vsed to do. x. or. xii. yeares & more, and thus let him vse daily & in short space he shal set much thinges in good order, but vaylye it will haue mendyng. And if he cannot wryte, let hym nycke the defautes vpon a sticke, and shew hys bayliye as I sayd before. Also take hede both early & late at all tymes what maner of people resorte and come to thi house, and the cause of their cõming, & speciallye if they bring with them pitchars, cans, tankerds bottels, bags, wallets or bushelpokes. For if thy seruaunts be not true, they may do thee great hurt, & them selues litle auaun tage, wherfore they would be wel looked vpon. And he that hath .ii. true seruaunts a man seruaunt and another woman seruaunt, he hath a great treasure, for a true seruaunt wyl do iustly him selfe, and if he see his felowes do amis, he wyl byd them do no more so, for if they do he wyl shewe hys mayster thereof, if he doo not thys, he is not a true seruaunt.

¶ A les-

¶ A lesson made in englisshe verses to teache a gentilmans seruaunt to say at euery tyme when he taketh hys horse for his remembraunce, ỳ he shall not forget his gere behind him.

Purs, dagger, cloke, nightcap, kerchefe, shooing horne, bouget, and shoone:
Speare, male, hoode, halter, sadle cloth spurres, than wyth thy hors come.
Bow, arowes, sweard, buckeler, bowe leyth, gloues, stryng, and thy brasers:
Penne, paper, ynke, parchement, redde ware, pomes, booke, do thou remember.
Penknyfe, combe, thymble, nedle, thred and poynt, least that thy gyrt breake:
Bodkin, knife, lingle, geue ỳ hors meate
Se he be shod wel, make mery sing if ỹ cā
Take hede to thy gere ỳ thou loose none.

¶ A prologe for the wiues occupacion.

NOw thou husband that hast done thy diligence & labour that longeth to a husband to get thy liuing, thy wiues, thy children, & thy seruauntes, yet is there other thinges to be done, that needes must be done, or els thou shalt not thriue. For ther is an old cōmon saying: that selbont doth the husband thriue, wythout leue of his wyfe. By this saying it should seme ỳ ther be other occupacions & labours that be most conuenient for the wiues to doo.

And how beit that I haue not the experi-
ence of al their occupacions and woorkes
as I haue of husbandry, yet a lytle wyll I
speake what they ought to do, thoughe I
tel them not how they should doo, and ex-
ercise theyr labour and occupacions.

¶ A lesson for the wyfe.

But yet or I begyn to shewe the wyfe
what woorkes she shal do, I wyll fyrste
teache hey a lesson of Salomon, as I dyd
to her husbād a lesson of the Philosopher,
& that is that she should not be ydle at no
tyme. For Salomon saith: Deiesus non
gaudebit cum electis in celo, sed lugebit
in eternum cum reprobis in inferno. That
is to say, that ydle folkes shall not roye
with the chosen folke in heauen, but they
shal sorowe woyth the reprobate and forsa-
ken folkes in hell. And S. Jerome sayth:
Semper boni operis aliquid facito, vt te
diabolus inueniat occupatum, quia sicut
aqua stante generantur vermes, sic in ho-
mine otioso generantur male cogitacio-
nes. That is to say, alwai be doing of som
good woorkes, ỳ the diuel may finde the al
way occupied, for as in a standyng water
ar engendred woormes, right so in ydle bo
dy are engēdred iuel thoughts. Here may
thou se ỳ of idlenes cōmeth damnacion, &
of good woorkes & labor cōmeth saluacion

Now

Now thou art at thy liberty to chuse whether way thou wylt, wherein is great diuersity. And he is an vnhappy man or woman that God hath geuen both wyt & reason, & putteth him in choise, & he to chuse the worst part. Now thou wyfe I trust to shew vnto thee diuers occupacions, workes, and labours, that thou shalt not neede to be idle no tyme of the yeare.

What thynges the wyfe is bounde of ryght to doo.

FIrst & principally the wyfe is bounde of ryght to loue her husband aboue father and mother & al other mē. For Christ sayd in hys Gospel: Relinquet patrem et matrem, et adherebit vxori sue. A mā shal leaue father & mother & draw to hys wife, & lykewise the wyfe to her husband, & are made by that holye state of Matrimony, one flesshe, one bloud, one body, and two soules. Wherfore their hartes, their mindes, their workes & occupacion shou'd be al one, neuer to seuer nor chaunge during they' naturall lyues, by any mans act or dede, as it is said in ỳ same gospel: Quod deus coniunxit homo non separet. That thing that God hath ioyned together, let no man separate. Wherfore it is conuenient that they loue eche other as effectually as they would do their owne selfe.

¶ What woorkes a wyfe ſhould do in generall.

FIrſt in the morning when thou wakeſt & purpoſeſt to riſe, geue praiſe to God for thy nightes reſt, & ſay the Lordes praier, & other good prayers if thou canſt. And when thou art vp & ready, then firſt ſweepe thy houſe, dreſſe vp thy dyſhbord, & ſet all thinges in good order within thy houſe, mylke the kie, ſoele thy calues, ſile vp thy mylke, take vp thy children & aray them, and prouide for thy husbandes breakfaſt, dynner & ſupper, & for thy children & ſeruauntes, & take thy part with them. And ordeine corne & malt to the myl to bake & braue withal when nede is. And mete it to the myl & fro the myl, & ſee thou haue thy meaſure agayne beſides thy tole, or els thy mylner dealeth not truly with thee, or els thy corne is not dry as it ſhould be. Thou muſt make butter and cheeſe when thou may. Serue thy ſwine both morning & euening, & geue thy pouien meat in the morning, & when time of yeare commeth thou muſt take hede how thy hen, duckes & gæſe do ley, & to gather vp their egges, and when they waxe broudy, ſet the there as no beaſtes, ſwyne, nor other vermyne hurt them. And thou muſt know that all whole footed foule wyl ſyt a moneth, & al

clouen

clouen foted foule wyl syt but thre wekes except a Peken & such other great foules, as Cranes, Bustardes, & suche other. And when they haue brought forth their birds se that they be wel kept from the gleyd, crowes, fully martes & other vermyne, & in the begynning of March, or a lytle before is tyme for a wife to make her garde, & to get as many good sedes and herbes as she can, & specially such as be good for the pot, & for to eate, & as oft as nede shal require it must be weded, for els ỹ weede wil ouergrow the herbes, & also in March is tyme to sow flaxe & hempe, for I haue heard old wyues say, that better is March burdes, then Apryl flaxe, the reason appereth, but how it shoulde be sowen, webbes pulled, repealed, watred, washen, dryed, beate, braked, tawed, hecheled, spon, wouen, wrapped, & oue: it nedeth not for me to shew, for they be wyse ynough. Therof may they make shetes, bordclothes, towels, shiertes, smockes, & such other necessaries, & therfore let thy distaffe be alwaye redy for a pastime, that thou be not ydle. And vndoubted a woman cannot get her lyuing honestly with spynning on the distaffe, but it stoppeth a gap & must needes be had. The bolles of flaxe when they be repled of, must be rediled from the wedes

and made drye wyth the ſunne to get out the ſedes. Howbeit one maner of linſede called the lokenſede wyll not open by the ſunne, & therefore when they be dry they muſt be ſore bruſed & broken, the wyues know how, & then winowed & kept dry til peare time come again. Thy femel hemp muſt be pulled fro the chucle hempe, for this beareth no ſede, & thou muſt do by it as thou didest by ẏ flax. The chucle hemp doth beare ſede, & thou muſt beware that birds eate it not as it groweth, the hemp therof is not ſo good as the femel hempe, but yet it wyl do good ſeruice. It may fortune ſomtime ẏ thou ſhalt haue ſo manye thinges to do, ẏ thou ſhalt not well know wher is beſt to begynne. Then take heede which thing ſhould be the greateſt loſſe if it wer not done, & in what ſpace it would be done, & then think what is the greateſt los, & ther begin. But I put caſe that that thing ẏ is of the greateſt los wil be long in doing, that ẏ might do .iii. or .iiii. things in the mean while, then loke wel if all theſe things wer ſet together which of thē wer greateſt los, & if theſe thynges be of greater los, & may be al done in as ſhort ſpace as the other, thē do thy many things firſt. It is conuenient for a huſbande to haue eheye of his own for many cauſes, & then

may his wife haue part of ẏ wol to make her husband & her selfe some clothes. And at the least way she may haue the lockes of the shepe therwith to make clothes or blankets, & couerlets, or both. And yf she haue no wool of her owne, she maye take wol to spyn of clothmakers, and by that meanes she may haue a cōuenient liuing, & many times to do other workes. It is a wiues occupacion to wynow al maner of cornes, to make malt, wash and wring, to make hey, to shere corn, & in time of nede to helpe her husband to fyl ẏ muck wayn or dong cart, driue the plowe, to lode hey corne, and such other. Also to go or ride to the market to sel butter, chese, mylk, egs chikens, kapons, hens, pygs, gees and all maner of corne. And also to bye al maner of necessary thynges belonging to a housholde, and to make a true reconing and accompt to her husband what she hath receiued, and what she hath payed. And yf the husband go to the market to bie or sel (as they oft do) he then to shewe hys wyfe in lyke maner. For if one of them should vse to disceiue the other, he disceyueth hymselfe, and he is not like to thriue, and therfore they muste bee true eyther to other. I could peraduenture shew the husbande of diuers pointes that the wiues disceiue

their husbandes ma, & in lyke maner howe husbandes deceiue their wyues. But if I should do so, I should shew me subtil poin tes of disceite then eyther of them knewe of before, and therfore me semeth best to hold my peace, lest I shuld do as ỳ knight of the tower did, the which had many fair doughters, & of fatherli loue ỳ he ought to them he made a booke vnto a good entẽt that they might eschew & flee from vyces & folowe vertues. In the whych booke he sheweth ỳ if they wer woed, moued or stir red by any man after suche a maner as is ther shewed, ỳ they shuld withstand it. In the which boke he shewed so many waies how a man should attame to his purpose to bryng a womā to vice, the which waies were so naturall, and the wayes to come to their purpose was so subtillye contry ued and craftelye shewed, that harde it would be for any woman to resist or dewy their delyre. And the said boke hath made both the man and the woman to knowe mo vices, subtilty, & craft, then euer they should haue knowen, if the boke had not beene made, the whych booke he named himselfe the knyght of the tower. And thus I leaue the wyues to vse their occu pacions at their own discretion &c.

¶ To keepe measure in spending.

Now

NOw thou husband and huswyfe that haue done your diligence & cure according to the fyrst article of the Philosopher, that is to say: Adhibe curam. And also hath well remẽbred the saying of wyse Salomon: Quod ociosus non gaudebit cũ electis in celo, sed lugebit ineternum cũ reprobis in inferno. Then ye must remember, obserue & kepe in mynd the second article of the saying of the said philosopher, that is to say: Tene mensuram, that is to say in englisshe, hold & keepe measure. And according to ỳ saying I learned two verses at grãmer scole, & those be these: Qui plus ẏrpendit quam rerum copia tendit: Non admiretur, si paupertate grauetur. He that doth more spend, then his goods wil extend: Maruel it shall not be, though he be greued with pouertye. And also according to that saying speaketh S. Paule & saith: After thy faculty or thy gettinges make thyne expenses, least thou spend in short space that thyng that thou shouldest lyue by long. Thys text toucheth euerye man from the highest degre to the lowest, wherefore it is necessary to euery man & woman to remember & take good heede therunto for to obserue, kepe & folow the same. Wyth thys also take here an englisshe prouerb that is: Eate with thy tedure.

¶ To eate wythin thy tedure.

THou husband & huswyfe that entendest to folow the saying of the Philosopher, ỳ is to say: kæpe measure, ỳ must spare at the bryuke & not at the botome, that is to say, vnderstād in the begynning of thy yere, selling of thi corns, or spēding in thy house, vnto the tyme that thou hast sowen agayn thy wynter corne & thy lent corne, & then se what remaineth to serue the house, & of the ouerplus thou may sel & bye such other necessaries as thou must nedes occupy. And if thou spend it in the beginnyng of the yeare, & shall want it in the hynder ende, then thou doest not eate wythin thy tedure, & at the last thou shalt be punished, as I shall proue by example. Take thy hors and go tedure hym vpon thyne owne lees, fyt hym as oft as thou wilt no man wyll saye thou doest wrong, but make thy hors to long a tedure, that when thou hast tyed him vpon thine own own lees, his teder is so long that it reacheth to the myddest of another mans lees or corn. Now thou hast geuē him to much liberty, & that man that thy hors hath eaten his corne or grasse will be greued with thee, and wyl cause thee to be amerced in the court, or elis to make him amendes or both. And if thy hors breake his teder and

go

go at large in euery mans corn & gras, thē cōmeth ẏ pinder & taketh hym & putteth him in the pinfold, & ther shall he stand in prison wout any meate, vntyll the time ẏ thou hast paied his raunsom to ẏ pynder, & also make amends vnto thy neyghbors for the destroying of their corne. Euen so as lōg as thou eatest win thy teder, that ẏ nedest not to beg nor borow of no man, so long shalt thou encreas & grow in riches, & euery man wil be content w the. And if thou make thy teder so long ẏ thine own porciō wil not serue the, but ẏ thou shalt beg, borow, or bye of other, that wyll not endure long, but ẏ shalt fal into pouerty, & if thou breake thy teder & run at large, & know not other mens goods from thine own, then shal the pinder, ẏ is to saye the shieryffe & the bayly arest the & put the in to the pinfold, that is the pryson, there to abyde tyll the truth be knowen, and it is maruayle if thou scape wyth thy lyfe, and therefore eate wythin thy tedder.

¶ A short lesson for the husband.

ONe thing I wil aduise thæ to remember, & specially in winter tyme when thou sittest by the fyre, and haste supped, to consider in thy minde, whither thy workes that thou, thy wyfe, & thy seruauntes shal do be more aduaūtage to thæ thē the

fyre

fyre and candle lyght, meate & drinke that they shal spend, & if it be more vauntage, then sit styl, & if it be not, thē go to thy bed & slepe & be vp betime & breake thy fast be fore day, that ÿ may be all the short wynters day about thy busynes. At grammer scole I learned a verse & that is thys: Sanat, sanctificat, et diuitat surgere mane. That is to say earely rising maketh a mā whole in body, wholler in soule, & rych in goods, & this me semeth shuld be sufficiēt instruction for ÿ husbād to kepe measure

¶ How do mē of hie degre kepe measure.

IN me it is doutful, as me semeth thei be rather to liberal in expences then to scarse, & specially in .iii. thinges. The first is prodigality in outragious & costlye aray far aboue measure, ÿ second thing is costly charge of delicious meats & drinks the third is outragious play & game, far above measure, and now to the first point

¶ Prodigality in outragious & costly aray

I haue sene bookes of accompt of the yeman of the wardrops of noble mē, & also inuitories made after their deceas of their apparel, & I doubt not but at this day it is .xx. tymes more in value then it was to such a man in degree, as he was C. yeres agone, & many tymes is geuē away or it be halfe worne to a simple man, the

which

which causeth hym to weare the same, & an other simple man or little better, seyng him to weare such rayment, & thinking in his minde that he may weare as good rai ment as he, causeth him to bie such other to hys great cost & charge, & aboue mea sure, & an yl ensample to all other, & also to se mens seruantes so abused in they? a ray. Their cotes now be so sumptuous & so straunge in making, that the cost ỳ thei bestow of one coat making is wel nye the price of thre coates, cloth, lynyng and all. And further they haue suche ruffes vpon their sleues aboue their elbowe, and be so straight brast, that if their master had neuer so great nede, they could not shote to hurt their enemies, this is far aboue mea sure or cõmon weale of the realme. Thys began fyrst with honour, worship & hone sty, & it endeth in pride, presumption & po uerty, wherof speaketh S. Augustin: who soeuer thou se that is proude, doubt thou not but he is the sonne of the diuel. Ther fore against pryde he byddeth the remem ber what thou wast, what ỳ art, and what thou shalt be after thy death. And s. Ber nard saith: a man is nothing but stincking fylth, a sacke of dong, and wormes meat, which saying is worthy to be remembred and take thys for the first point.

¶ De

¶ Of delicious meate and drynke.

The costly charges of delicious meates & drinkes that be now cōmonlye vsed, ouer y it hath bene in times past, is far aboue measure. For I haue sen bokes of accompt of houseyold & ornamentes vp on the same, & I dout not but in delicious meates, drinkes & spice ther is at this day four times so much spent as was at those daies to a like man in degree, & yet at that time ther was as much biefe and mutten spent as is now, and as many good housholdes kept, & as many yoman wayters therein as be now. This began with loue and charity, when a lord, a Gentleman or yomā desireth or praieth another to come to dynner or supper, & because of his comming he would haue a dish or two mo thē he would haue had if he had bene awaye. Then of very loue he remembring howe louingly he was bydden to dynner, & how wel he fared, he thinketh of very kindnes he must nedes byd hym agayne, & so ordaineth as many maner of suche dishes and meates as the other man byd and two or thre mo, & thus by lytle & little it cōmeth far aboue measure. Thus it began of loue and charity, & endeth in pride & glottony, wherof S. Jerome saith: The that walke & be ready to fulfyl the lust of the flesh and

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the belly, are taken as vnreasonable beastes. And S. Grigory sayth: where the vyce of glottony hath domination, all vertues by luxury and vayne glory are cast vnder, the which sayinges would be lykewyse remembred, and thys me semeth is sufficient for the second part of the three.

¶ Of outragious play and game.

IT is cõuenient for euery man of what degree ỹ he be of to haue play & game according to his degre. For Cato sayth: among thi charges or busines ỹ must haue somtime ioy & mirth, but now a dayes it is far aboue measure. For a poore man in regard wil plai as great game at almaner of games, as gentlemen wer wont to do, or greater, & gentlemen as lordes, & lordes as princes, & oft tymes the great estates wil cal gentlemen or yemen to plai wt thẽ at as great game as they do, & thei cal it a disport, the which is a very true name for it, for it displeaseth some of them or they part & specially God for wispending their goodes & tyme. But if they played small game ỹ the poorest man ỹ playeth might beare it wout hurt of hym & his, thẽ might it be called a felowshyppe game, a mery sporte, & a friendly pastime. But whẽ one shal lose in a day or a nyght as much money as would finde hym and al hys house

meate

meate & drinke a moneth, or a quarter of a yere or more, that may be well called a disport or displeasure, & oft tymes by the meanes therof it causeth thē to sell theyr landes, disherit the heyres, & may fortune to fall to theft, robbery or such other, to ỹ great hurt of thē selues & of their children, & to the displeasure of god. These do very litle regard the saying of S. Paule: According to thy ability se that thou spēd, least thou consume that shortly, which would long tyme extend. This play began with loue and charitye, and ofte tymes endeth wyth couetousnes, wrath and enuy. And thys me thinketh shoulde be sufficient instruction for keping of measure.

¶ A prologe of the three sayinges of the Philosopher.

NOw thou husband & huswyfe ỹ haue done your diligēce & cure about your husbandry & huswyfery, according to the fyrst saying of the Philosopher (take hede to thy charge) & also hath wel remembred & fulfylled the second saying of the sayde Philosopher (kepe measure:) now I dout not but ye be rich, according to the thyrd saying: & thou shalt be rych. Nowe I haue shewed thee the saying of the Philosopher wherby thou hast gotten muche worldlye possessiōs: me seweth it were necessary to

shew

shew you how ye may get heauēly possessions, according to the saying of Christ in his Gospell: What profiteth it to a man though he wyn al the world to the binderaunce & losing of his soule. Howe be it it is for the preacher to preach publykely, & euery one of vs to instruct & teach one an other priuatly. For there is a great diuersity betwene predication and doctrine.

As saynt Jerome saith there is a great difference or diuersity betwene preaching & doctrine. A preachyng or a sermō is wher a conuocation or a gatheryng of people on holy dayes or other dayes is in churches or other places & tymes set & ordained for the same. And it belongeth to them that be ordayned thereunto & haue iurisdictiō and auctority & to none other, but euery man may lawfullye enforme & teach his brother or any other, at euerye tyme & place behoueable if it seeme expedient to him, for that is an almes dæde, to the which euery man is holden & bounde to do, according to the saying of S. Peter: As euery mā hath takē or receiued grace, he ought to minister & shew it foorth to other. For as Chrisostome saith: great merite & a great reward he shal haue in time to come, the which wryteth or causeth to be wrytten holy doctrine for that intent

that he may see in it how he may liue holyly, and that other may haue it, that they may be edified or sanctified by the same. For he sayth: surely know thou, that how many soules be saued by thee, so many rewardes thou shalt haue for other. And S. Grigory sayth: There is no sacrifice that pleaseth God so much, as the loue of soules. Further he sayth: He is greatest in fauour with God, that draweth most men to the loue of God. Wherfore me seemeth it is cōuenient to enfourme & shew them how they may get heauenly possession, as wel as I haue shewed them to get worldly possessions. Thē to my purpose, and to that point wher I left: Now thou art rich

What is ryches.

IT is to be vnderstand what is riches, & as me seemeth riches is that thyng that is of goodnes, & cannot be taken away from the owner, neither in thys temporall lyfe, nor in the lyfe euerlasting. Thē these worldly possessions that I haue spoken of is no ryches, for why they bee but floures of the world, & that may be wel cōsidered by Job, the which was the rychest man of worldly possessiōs that was liuing in those daies, & sodenly he was the poorest man againe that coulde be lyuyng, in the meane tim he toke it pacientlye, and was

content

cõtent as apereth by thys saying: the lord hath geuen it, the lord taken it away, and as it pleaseth the Lord so be it, blessed be ỹ name of our Lord. The which Job may be example to euerye true Christen man of his pacience & good lyuyng in tribulacion, as appeareth by hys story, who that list to rede therin. Saint Austine also saith He that gathereth in worldlye thynges, & thinketh not vpon euerlastyng thynges, shal want both in tyme to come. Also S. Ambrose saith: They are not the goodes of man, the which he cannot beare wyth hym. And S. Bernarde sayth: If they be yours, take them with you. Then it is to be vnderstaude what goodes a man shall take with hym, & that is, the good deedes & workes that thou dost here in thys temporal lyfe, wherof speaketh Chrisostome: Do wel & worke ryghteously, ỹ thou may haue trust in God, & that thou dispair not in this world. Accordyng to that sayth the prophet Dauid: I haue bene yong & now am old & yet I haue not seene the ryghteous man forsaken, nor hys children seekyng theyr bread.

¶ What the property of a rych man is.

In mine opinion the property of a rich man is to be a purchaser, and if he wil purchase, I counsayle hym to perchase in

heauen, for S. Austin saith: The kingdom of heauen is to no man closed, but to him that wyl put out him self. Wherfore thys text maye geue thee a courage to prepare thy minde to make there thy purchase, & Salomon sayth: All men bye hell dearer then the good men bye heauen, & that me semeth may wel be proued by a common ensample. As I had a M. shepe to sell, and diuers men come to me, & bye euery man a. C. of the shepe al of one price to pay me at diuers daies, I am agreed & graunt thē these dayes, some of the men be good mē & kepe their promise, and pay me at theyr dayes, and some of them doo not pay me, wherefore I sue them at the law, & by order of the cōmon law I do recouer my duty of them, & haue their bodies in prison for execution, tyl they haue made me paiment. Now these men that haue broken promis and payd not their duty, they bye their sheepe dearer then the good men bought theirs, for they haue imprisonmēt of their bodies, & yet must they pay theyr duties neuertheles, or els lye & dye there in prison, the which shepe be derer to thē, then to the good men that kept theyr promis. Right so euery man cheapeth heauē & God hath set it on a price & graunted it to euery man & geuen vnto them daies of

pay-

payment, the price is al one, and that is to kepe his cõmaundementes during theyr lyues, the good men kepe his cõmaundements to their ability & haue fayth in our sauiour Christ, & through him posses heauen. The il men breake their promis, and kepe not his cõmaundementes, & beleue not to be saued in Christ, and therfore are dampned to hell. So the yll men dye hell dearer, then the good men get heauen, & therfore it is better to forgo a little pleasure, or suffer a lytle paine in this worlde, then to suffer a muche greater and a longer payne in an other worlde. Nowe sithe hell is dearer then heauen, I aduise thee specially to get heauen, wherein is euerlastyng ioy wythout ende.

¶ What ioyes or pleasures are in heauen

Saynt Augustine sayth: there shalbe euery thing that any mã desireth, there is lyfe, health, plenty of ioy, honor, peace, and al maner of goodnes, what wourlde a man haue more. And S. Paule sayth: the eye hath not sene, nor ẏ eares hath herd, nor the harte of man hath thought of so good thynges, as God hath ordeyned for them that loue hym. Then happy are we which haue Christ to purchase vs this heauenly place. Now it is to be knowẽ what thing pleaseth god most ẏ we might do it

¶ What thinge leaseth God most.

By the text of S. Paule afore saide, loue pleaseth God aboue al thing, and that may be welproued by the saying of God him selfe, where he saythe: Geue me thy hart, & that is sufficiēt for me. For he that hath a mans hart, hath al other thynges. What is this mans hart? it is nothing els but veri true loue. For ther can be no true loue, but it cōmeth merely & immediately from the hart, & if thou loue god entirely with thy hart, then wilt thou do his cōmaundementes. Then it would be vnderstand & knowen by his cōmaundements, that a man may obserue & keepe them.

¶ What be Gods cōmaundementes.

There be in al. x. cōmaundements the which were to longe to declare, but they be all concluded & comprehended in two, that is to say: Loue thy Lord God aboue al thing, & thy neighbour as thy self. These be light cōmaundements & nature bindeth a mā to fulfil, obserue & kepe thē, or els he is not a natural man, remēbring what God hath done for the. First he hath made thee to the similitude & lykeneg of his owne ymage, & hath geuen to thee in this worlde diuers possessions, specially he hath redeemed thy soule from hell by hys bytter death and passion, suffering al this

for

for thy sake. What loue, what kyndnes was this in hym to do for thee, what could thou desire more of him to do for thee? And he desireth nothing of thee again but loue for loue. What can he desire lesse?

How a man should loue God and please hym.

SUrely a man maye loue God & please him very many waies, but first & principally he that wyll loue God & please him he muste dos as it is sayde in Athanasius crede: Who soeuer will be saued, aboue al thing he must nedes be stedfast in the Catholike faith. And according to that saynt Paule saith: without faith it is impossible to please God. And Seneca saith: Ther abideth no goodnes in hym that hath lost his faith, so that thou maiest wel perceue that thou canst not loue nor please God without a perfite faith. And furthermore ỹ mayest not presume to argue thy fayth by reason, for S. Grigory saith: Fayth hath no merite, wher as mans reason proueth the same. Thys faythe is as a principall signe that thou loueste God. Also thy good deedes and thy woorkes is a good sygne that thou loueste God. For Saynt Jerome saith: Whose woorkes euerye man doth, hys Sonne and seruaunt he is called. And furthermore Saint Barnarde saith thus:

The dedes and workes of a man is more euident proofe, then his wordes.

¶ How a man should loue his neighbor.

THou must loue thy neighbour as thy selfe, wherein thou shalt please God specially e, for if thou loue thy neyghbour as thy selfe, it foloweth by reason ẏ thou shalt do nothing to hym, but such as thou wouldest should be done vnto thee, & that is, as thou wouldest not haue anye hurt of thy body nor of thy goodes done vnto thee, so lykewise thou shouldest doo vnto him. Also if thou wouldest haue any goodnes done vnto thee eyther in thy bodye or in thy moueable goodes, so lykewyse shuldest thou do vnto thy neyghbour, if it lye in thy power, accordynge to the saying of S. Grigory: Thou canst not loue God wt̄out thou loue thy neyghbour, nor ẏ canst not loue thy neyghbour wt̄out thou loue God. Wherfore thou must first loue God principally, & thy neighbour secondarely.

¶ Of praier ẏ pleaseth God very much.

PRayer is honour & laud to God, and a special thing that pleaseth him much & is a great signe that thou louest God, & that thou haste a stedfast fayth in Christe. For Dauid saith by the mouth of god: call vpon me in the daye of thy trouble, and I wyl heare and helpe thee, & thou shalt. wor-

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shyp me, & I wyl be thy God. So that we must onely cal vpon God & on none other neyther in heauen nor earth. Also our sauiour Christ sayth in his Gospell: Aske, & ye shal receiue, seke, & ye shal find, knock & it shalbe opened vnto you. Therfore we may be bold to come vnto our God, who hath so louingly called vs, & so liberallye graunted vs al thinges necessary both for our soules & bodies. To come therfore to cómon prayer we are bound, these thyngs considered, for also God sayth: where two or thre be gathered together in my name I am in the mydst amongst them. Thus ought we to doo hauing conuenient tyme to resort often to cómon prayer, & when we cannot so do, yet ought we to pray also, so that in our labours & trauayles we may prayse God, & pray vnto him in lyke case, & he as graciously hath promysed to heare vs. Therefore cease not pray.

¶ What thyng letteth prayer.

THere be two impedimentes that letteth & hindreth praier that it may not be heard. Of the first impedimēt speaketh Esay the prophet saying: Because your handes be ful of b'oud (that is to say, full of wrath) therfore the Lord wil not heare you. Also Salomon saith: The lorde is far from wycked men, & the prayers of rygh-

teous

teous men he graciously heareth. And S. Bernard saith: He that doth not Gods cō maundemēts, he deserueth not to haue his prayer. The second impediment sayth Athanasius is: If thou forgiue not ỹ wrong done vnto the, thou doest not pray for thy selfe, but thou doest cause Gods curse to fal vpon thee. Also Isidorus saith: Like as a plaister or medicine cānot heale a woūd if there be any yron sticking in the same: right so the prayer of a mā profiteth hym not, as long as ther is sorrow in his mind or hate abiding in his brest. For Saint Austine saith: If charity want, all other thinges be voyde. Wherfore when thou prayest thou must repent thee of thy lyfe past, and forgeue them that offende thee.

¶ How a man should praye.

IT is to be vnderstand that ther be diuers maner of prayinges, that is to say, some of them openlye, and some priuately. Prayer openly must nedes be done in the Church & Congregacion by the Ministratours of the same before the people for it is done there for al the Cominalty, & therfore the people ought to resort thyther, & to be present at common prayer, as well to heare the word of God, as also to craue at his handes all thynges that is necessary for vs, and so to ioyne in praier.

The

The prayer priuately ought to be done in secrete places for two causes: For prayer eleuateth and lifteth vp a mans mynd to God, & the mynde of man is sooner & better lyft vp where he is in a priuy place and seperate from the multitude of people. Another cause is to auoyde vayne glory, ỳ might lightly ensue or rise therupon, whē it is done openly, & therfore saith our Sauiour Christ: When ye pray be not as the hipocrites, which loue to stand in their synagogs & corners of ỳ hie wayes to pray. And some folkes pray with the lyppes or mouth, & not with the hart, of whom speaketh God by his Prophet: They honor me with their mouth, but their hart is far frō me. Grigory sayth: what profiteth the labour of thy mouth, wher thy hart is dum. And Isidore saith: His soule is far frō god that in his prayer his mynde is occuppyed in workes of ỳ world. Ther be other that pray both with the mouth & hart, of whō speaketh John. The true praiers wil worship the father of heauen in spirite & truth And Isidorus saith: Then we pray truely when we thinke of nothing els. Also Richard Hāpole saith: He prayeth deuoutely that hath not hys hart wauerynge in worldlye occupacions, but alwaye dothe eleuāte & lift vp his mind to god in heauē.

There

There be other that praye wyth the hart. Mathew.vi. When thou shalt pray enter into thy chamber, & shut thy dooze, & pray vnto thy father of heauen. Isidorus saith: Praier is better wyth the hart then wyth the lyps, therefore rather praye wyth thy hart then wyth thy mouth.

¶ A meane to put away ydle thoughts in praying.

TO auoyd wauering mindes in worldly occupacions when thou shalt pray I shall shew vnto you the best experience that euer I could fynde for the same, the which haue bene much troubled therew̃, and that is this: He that can rede, let him stedfastly behold that thyng which he readeth, & ponder euery sentence diligently, so shal he fynde a delight & swetenes therin, so y thereby he shal be prouoked more earnestly to fal to prayer. Also he that cannot rede let him when he is in his prayer treateably repeate it, & note euery woord that he sayeth, & also thynke vnto whom he prayeth, styll remembryng that he is present before God, & that God heareth hym, which wyl cause hym more earnestly to praye. But it is far more easier to auoyd these ydle thoughts by praying two or three together, & also verye acceptable vnto God, then when one prayeth alone.

Ther-

Therfore it is very good for the gouernor of the house to cal his famyly together as wel the yong as the old, & one tyme in the day at the least, or twyse if they may conueniently, make their prayers together. If there be any in the compayne that can reade, let him take some godlye booke of prayers & reade certain of them distinctly, and let them that stande by, say woord by woorde after hym, if it be a confession or a litle prayer, but if it be the morning or euening prayer, let them say the confession & the Lordes prayer together, & such other lyke thinges that they can say by memorye, & then let them geue diligent eare to him that readeth, & with one consent say Amen to that that is read. But if ther be none of them cannue reade, let them com together & knele downe & say the Lordes prayer, the articles of their beliefe, & the ten cõmaundements, & some other good prayers that is red in ỹ church, if they haue learned them parfitelye. Thus let euerye housholder vse him self & his famyly, and he shal prosper the better in hys worldlye affaires, & God shal bleſſe both him & his.

¶ A meane to auoide temptacion.

IT is oft tymes seene that the godlyer that a man is, the more he is tempted & he that is so, maye thanke God thereof.

For

For God of hys goodnes & grace hath not geuen to the diuel auctority nor power to attempt any man farther, & aboue ỹ that he that is so tempted may withstand. For S. Grigory saith: An enemye is not to be dred, the which may not ouercome, but if a man be wylling. And it is to know, that he that is so tempted standeth in the state of grace, for S. Ambrose saith: The deuyll dispiseth to vexe or trouble those ỹ which he fæleth hym selfe to haue in possession by ryghte inheritaunce. And if thou so be tempted, vexed or troubled, I shall shewe vnto thee two verses, that if thou do ther after, thou shalt be eased of thy temptacion, & haue great thanke & laude of God, & reward therefore, these be the verses:

Hostis non ledit nisi cũ temptatus obedit
Est Leo si cedit, si stat quasi musca resedit

That is to sai: the ghostly enemy hurteth not, but when he that is tempted obeieth to his temptacion, then thys ghostly enemy playeth the Lyon, if that hee that is tempted sytteth styl & obey vnto him, and if he that is tempted stand styffely against hym, ths ghostly enemy flyeth away lyke a flye, this me semeth may be wel proued by a familiar example. As a Lorde had a Castel, & deliuered it to a captain to kepe, if there come enemies to the Castell and

cal

cal to the captayne and byd hym delyuer them this Castel, the Captaine commeth & openeth them the gates, and deliuereth the keyes, now is this Castel soone won, and thys Captayne is a false traytour to the Lord. But let the captaine arme himselfe, & shut the gates & stand stiffely vpon the walles, & to cõmaund them to auoide at their paryl, they will not tarye to make any assaut. Euen so euery man is captain of his owne soule, & if the ghostly enemye come and tempt thee, and thou that art captaine of thyne owne soule wylt open the gates, and delyuer him the keyes, and let hym in, thy soule is soone taken prysoner, & thou art a false traitour to thy soul, and woorthy to be punished in pryson for euer. And if thou arme thy selfe and stand stiffely against him, & wyll not consent to him: he wyl auoide and flee away, & thou shalt haue a great reward for withstanding of the sayd temptacion.

Almes dedes pleaseth God much.

Almes dedes pleaseth God very much and it is a great signe that thou louest both God and thy neyghbour. And he of whom almes is asked, ought to consider three thinges, that is to say: who asketh almes, what he asketh, & wherunto he asketh. Now to the first, who asketh almes.

God

God asketh, for S. Jerom sayth: Because that God loueth poore men so much, that whatsoeuer thing is geuen vnto them for the loue of him, he taketh it as it wer don to him selfe, as Christ sayth in his gospel: That thyng that ye geue or do to the lest of those that be myne, ye do it to me. The to the second: What asketh God? He asketh not the thyng that is ours, but that thyng that is his own, as saith ỹ Prophet Dauid: Good Lord al thinges be thyne, & those thinges which we haue receyued of thee, of those thinges haue we geuen thee. Then to the third: Whereunto doth God aske? He asketh not to geue him, but onely to borow. Not al onely to haue those so muche, but forsooth to haue an hundred tymes so much, as S. Austen sayth: Thou wretched man, why doest thou worshyp or dread man, worshyp thou God & dread him, & thou shalt receiue an hundred times so much, & haue in possession euerlastyng lyfe, the which manyfold passeth al other rewardes. Salomō saith: He worshippeth God, that hath mercy & pity on the poore & the glose thereof sayth: And thou shalt receiue an hundred tymes so much. And it is to be vnderstande that there be three maner of almes dedes, that is to say: To geue to the nedy what thou canst spare,

to for-

to forgeue them that haue trespalled to thee, & to correct them that do a mys, bryn ging them into the way of right.

¶ The first maner of almes dedes.

GEue to the nedy what thou wel may, for Christ saith in hys Gospell: Geue almes, & al worldly riches is yours, gyue, and it shalbe geuen to you. Almes dede is a holy thing, it encreaseth a mans welth, it maketh les a mans syn, it lengtheneth a mans lyfe, maketh a mā of good mind, it deliuereth yl tymes, & closeth all things, it deliuereth a mā from death, it ioyneth a man wyth Aungels, and seuereth hym from the diuel, & is lyke a wall vnable to be foughten against. And Saynte James sayth: As water slaketh fyre, so dothe almes dede slake synne. Salomon sayth: he that geueth to a poore man, shall neuer haue nede. And further he sayth: He that stoppeth hys eare at the clamour or crye of a poore man, he shall crye, and he shall not be graciously heard. There maye no man excuse hym from geuyng of almes, thoughe he be poore, and let hym doo as the poore wydow dyd, that offered a farthyng, wherefore she hadde more thanke and rewarde of God, then the ryche man that offered golde, & if thou may not geue a farthyng, geue les, or geue fayre wordes

or good informacion, exsample and token
& God shal reward thee, both for thy deede
& for thy good wyl. And se that thou doest
it with a good wil, for s. Paule sayth: God
loueth a chereful geuer, & that it be of true
gotten goods, for Salomon saith: Of thy
true labours, minister & geue to the poore
folke, and Isidorus sayth: He that taketh
wrongfully, cannot geue truely, for it is
written. Eccles. xxxv. He that offereth of
the goodes that he getteth by extorcion,
usury, or theft, he is lyke as a man y slew
the sonne in presence of the father, thou
may right wel know the father would not
be wel cõtent. No more would God be plea
sed with the gift of such begotten goods.

¶ The second maner of almes.

TO forgiue them that haue trespassed
to thee, wherin thou shalt please god
much. For it is sayd in the gospel of sayn
Marke. xi. If ye forgeue not, your father
of heauen wyl not forgiue you your syns,
also if thou doo not forgeue other, y shalt
be founde a lyer, as oft as thou sayest the
Lordes prayer, wher thou sayest: and for-
geue vs our trespasses, as we forgeue thẽ
that trespas against vs. By these trespas-
ses may be vnderstand the sinnes that we
cõmit agayns God, & also not doyng our
duty which we owe vnto God. And ther-
fore

for if ỹ forgiue not thé that offended thee, thou makeſt thy ſelfe a lyer, & prouokeſt Gods wrath againſt thee, & the ſame meaſure that ye mete to other men, the ſame ſhalbe met to you agayne. To forgyue all rancour and malyce that a man oweth to thee in hys hearte, thou muſt of neceſſity forgeue, becauſe thou knowest it not, but to forgeue al the whole treſpas cõmitted, or to leaue of thyne action againſt hym, & frely forgeue him, that is a dede of mercy if thou ſo doo. But if he that offende thee be ſuch a one as withholdeth thy ryght, & wil in no wiſe be informed by reaſon, but ſtyl ſeketh to do thee harme, thou mayeſt with a good cõſcience ſue the lawe againſt him, but yet do it in charity, not for any euyl to the perſon, nor to vndo him, but to get thy right, and to warne him hereafter not to do the lyke. But if one haue offended thee, & art glad that he hath ſo done, becauſe thou mayſt pycke a quarell agaynſt him, & ſo of malice or euyl wyll thou wylt ſue him, rather then for the treſpas, nowe thou ſynneſt deadly, becauſe thou doeſt it rather of malice, then for the treſpas.

¶ The third maner of almes.

TO correct a miſdoer. Ther be .iii. maner of correctiõ. The firſt is of an enemy, ỹ ſecõd of a frend, ỹ third of a iuſtice.

To the first sayth Chrisostome: Correcte not as an enemy doyng vengeaunce, but as a Phisicion or Surgion ministryng or geuyng a medicine. To the seconde sayth Salomon: A friendly correction profiteth more, then a troublous correction. For yf thou speake curteously to a mā that hath offended, and wyth swete wordes of compassion, hee shall be rather conuerted by them, then with hye woordes of great punyshment. And Isidorus saythe: He that wyl not be chastised with fayre woordes, it is necessarye that he be more hardlyer and straightlier reproued or punished. To the third, sayth saynt Jerome: Ther is an equal iudgement where the person is not regarded, but the workes are considered. And also it is wrytten, he shal yeld to euery man after his workes. And saynte Austen sayth: as those be better that be chastised by loue, so there be manye mo that be chastised by feare, for yf they feared not the punyshement of the lawe, there woulde be but a fewe chastised by loue. furthermore Saynt Grigory speaketh of thys and sayth: He that may correct and bothe not, hee taketh the offence to hym selfe of the deede, and hee that bothe not forbyd vnlawfull thynges, consenteth to the same.

¶ What

¶ What is the greatest offence that a man may do & offend God in.

IN myne opinion it is to be in dispaire of the mercy of God. And therefore what soeuer that thou hast done or offended God, in woorde, woorke, thought or deede, be neuer in dispaire for it, for Isidorus sayth: He that dispayreth to haue forgeuenes of hys synnes, he synneth more in the dispayring, then he did in the synne doyng. For saynt Jerome saith: Judas offended God more in that that he hanged hym selfe, then he dyd when he betrayed God, for God sayth in hys Gospel, I wyll not the death of a synner, but rather that he may be conuerted and lyue. Further he sayth: I am not come to cal righteous mē but to call synners to repentaunce. For thou canst not so soone crye God mercye wt thy hart, but he is as ready to chaunge hys sentence, and to graunt thee mercye & forgeuenes for all thy syns. For s. Austin saith: as a sparke of fyre is in comparison able to dry vp all the water in the sea, no more is all the wyckednes of man to the mercyfulnes of God. And therefore it is conuenient that a man shoulde be penitēt, contrite, and aske God mercy & forgeuenes of hys synnes & offences that he hath done, whereof speaketh Chrisostome: No

man hath gone at anye tyme weepyng to God, but that he hath receiued that thing that he hath asked. And Saynt Bernarde sayth: Plus cruciant lachrime peccatoris diabolum, quam omne genus tormentorum. The teares of a synner tormenteth the diuel more, thé al other kyndes of tormentes. And Saynt Augustine sayth: Acriores dolores demonibus non inferrimus, quam cum peccata nostra penitendo et confitendo plangimus. We can not doo more sharper sorrowes to the diuels, then when we wayle & weepe for our sinnes, & confessing them with repenting the same And that maye be well proued by Marye Magdalen, when she kneeled downe, and cryed God mercy, & kyst his feete & washed them with the teares of her eyen, and wyped them with the heare of her heade, to whom our Sauiour Christ sayde, as is in hys Gospel: Dimittuntur peccata tua, et fides tua te saluum facit, vade in pace. That is, thy sinnes are forgeuen thee, and thy fayth hath saued thee, go thy waye in peace. To the which mercye and peace I beseche almightye Iesu bryng vs al both nowe and euermore. Amen.

BE it knowen to al men spirituall and temporall, that I make protestacion before God and man, that I entende not

to

to wryte any thing that is or may be contrary to the fayth of Jesus Christ, and the holy scriptures: but I am ready to reuoke my saying, if anye thyng haue passed my mouth for want of learnyng, & doth submitteth my selfe and my booke, to the correction and reformacion of them that be learned. And as touchyng the poyntes of husbandry, and of other articles contained in thys present booke, I wyl not saye that it is the best way, and wyll serue best in al places, but I saye it is the best waye that euer I coulde proue by experience, the which haue beene a housholder these fourty yeares and more, and haue assayed many and diuers wayes, and done my diligence to proue by experience whyche should be the best way.

¶ The Auctour.

GOlytle quere, and recommende me,
To al y this tretis shal se, hear or rede
Prayng them therwith contented to be,
And to amend it in places wheras is nede
Of eloquence knowyng I want the sede
And rethorike in me doth not abound:
Wherfore I haue sowen suche sede as I
found.

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